

PROCEEDINGS  
OF THE  
**Grand Lodge Ancient Free and Accepted Masons,**  
OF MINNESOTA,

AT ITS NINTH GRAND ANNUAL COMMUNICATION, IN THE CITY OF  
ST. PAUL, COMMENCING OCTOBER 23d, A. S. L. S. 5860.

FIRST DAY.

At 12 o'clock, M., the Most Worshipful Grand Master opened a Master's ☐ in ample form.

M. W. A. T. C. PIERSON, Grand Master.  
W. OWEN EVANS, Senior Grand Warden.  
R. W. JOHN C. WHIPPLE, Junior Grand Warden.  
R. W. E. CASE, Grand Treasurer.  
R. W. GEO. W. PRESCOTT, Grand Secretary.  
W. GEO. A. CAMP, Senior Grand Deacon.  
W. W. T. RIGBY, Junior Grand Deacon.  
W. A. RICHARDSON, Grand Tyler.

The M. W. Grand Master appointed Brothers K. T. Friend and C. R. Smith, to assist the Grand Secretary as a Committee on Credentials, and thereupon the ☐ was called from labor to refreshment until 2½ o'clock this afternoon.

TUESDAY, OCTOBER 23, 2½ O'CLOCK, P. M.

The Grand ☐ was called from refreshment to labor by the M. W. Grand Master.

The Grand Secretary from the Committee on Credentials, reported the following Representatives from Subordinate ☐ present :

St. John's ☐, No. 1.—L. E. Thompson, proxy for ☐.  
Cataract ☐, No. 2—G. A. Camp, Worshipful Master.  
M. W. Getchell, proxy for Senior Warden.  
J. B. Gilfillan, Junior Warden.  
St. Paul ☐, No. 3—K. T. Friend, Junior Warden.  
Hennepin ☐, No. 4—C. N. Daniels, Worshipful Master.  
O. T. Tuttle, Junior Warden.  
Ancient Landmark ☐, No. 5—L. P. Wright, Worshipful Master.  
Geo. L. Otis, Senior Warden.  
Dakota ☐, No. 7—C. R. Smith, Worshipful Master.  
E. P. Barnum, Senior Warden.  
Red Wing ☐, No. 8—E. M. Bond, Senior Warden.  
Faribault ☐ No. 9—J. C. Whipple, Proxy for ☐.

Pacific □, No. 10—F. J. DeWitt, Worshipful Master.  
 Mantorville □, No. 11—G. B. Cooley, Worshipful Master.  
 Mankato □, No. 12—Lewis Branson, Worshipful Master.  
 Monticello □, No. 16—A. Merritt, Worshipful Master.  
 Hokah □, No. 17—B. F. Pidge, Worshipful Master.  
 Winona □, No. 18—P. P. Hubbell, Worshipful Master.  
 Minneapolis □, No. 19—Franklin Beebe, Worshipful Master.  
 Caledonia □, No. 20—W. W. Willis, Worshipful Master.  
 Wilton □, No. 24—E. A. Rice, Worshipful Master.  
 Clear Water □, No. 28—W. T. Rigby, Worshipful Master.  
 Morning Star □, No. 29—J. C. Day, Worshipful Master.  
 J. O. Sawyer, Senior Warden.  
 Anoka □, No. 30—Owen Evans, Worshipful Master.  
 Josiah F. Clark, Senior Warden.

The Representatives from a constitutional number of □ being present, the Most Worshipful Grand □ of the Ancient and Honorable Fraternity of Free and Accepted Masons of Minnesota, was opened in ample form.

#### GRAND OFFICERS PRESENT.

M. W. A. T. C. PIERSON, Grand Master.  
 R. W. D. B. LOOMIS, Deputy Grand Master.  
 R. W. OWEN EVANS, as Senior Grand Warden.  
 R. W. JNO. C. WHIPPLE, Junior Grand Warden.  
 R. W. EMANUEL CASE, Grand Treasurer.  
 R. W. GEO. W. PRESCOTT, Grand Secretary.  
 W. Bro. D. B. KNICKERBACKER, Grand Chaplain.  
 W. Bro. LEWIS BRANSON, Grand Marshal.  
 W. Bro. J. C. DAY, as Grand Standard Bearer.  
 W. Bro. B. F. PIDGE, as Grand Sword Bearer.  
 W. Bro. G. A. CAMP, as Senior Grand Deacon.  
 W. Bro. W. T. RIGBY, Junior Grand Deacon.  
 W. Bro. E. P. BARNUM, as Grand Pursuivant.  
 W. Bro. A. RICHARDSON, Grand Tyler.

#### PAST ELECTIVE GRAND OFFICERS.

M. W. A. E. AMES, Past Grand Master.

Prayer was offered by W. Bro. D. B. Knickerbacker, Grand Chaplain.

Printed abstracts of Proceedings of the last Grand Annual Communication being in the hands of the members, the reading thereof was, on motion, dispensed with.

On motion of M. W. Bro. A. E. Ames,

*Resolved*, That all Master Masons in good standing, be invited to take seats in this Grand □ during its session.

The M. W. Grand Master then delivered the following—

#### ADDRESS.

*Brethren of the Grand □:*

I have again and again congratulated the Grand □ at the commencement of its sessions, that all who participated in its formation were still alive, and I have the privilege of again, at this the ninth session, to make the same announcement.

Many of our sisters Grand □ have been called upon to mourn for departed worth; in our jurisdiction, but one who had been a member of this Grand □ since its organization, has gone "to that undiscovered country, from whose

We have authentic history of a □ in the United States, as early as 1733, although it is said one was established in New Jersey in 1729.

The first □ then, in this country, was organized while the Lectures of Martin Clare were in use. From the variation in Lectures that we know were in use in the United States up to 1800, we may reasonably suppose that all the various systems of England were introduced in this country.

Each of the systems of Lectures or Examination Questions was in turn approved by the Grand □ of England. From this statement of facts we deduce—

1st. The Lectures are not Landmarks, because if they were they could not have been changed.

2d. The parent body of the American Grand □ repeatedly changed the Lectures, and as each Grand □ is a sovereign and independent body, it is perfectly competent for each to arrange and adopt such system as it may choose.

The Preston work was early introduced in this country, but being so voluminous, was received but with limited favor. Among others who brought the work to this country, was a printer named Hanmer. Hanmer had been a member of the □ of Antiquity, over which Preston presided for several years. He communicated them to Thomas Smith Webb, who in connexion with Snow, Fowle, &c., re-arranged the whole system. Preston arranged the Lectures into six sections in the first degree, four in the second, and twelve in the third. Webb arranged the first degree in three Lectures, the second in two, and the third into three, reducing the number of questions, and simplifying the answers. This system he taught to a number of brethren, who became famous as Masonic Lecturers—Gleason, Cushman, Cross, Enos, Wadsworth, &c., &c. These and others went from State to State disseminating Webb's work, as it was called. It thus came into general use, but each having the example of Webb before them, soon began to change the phraseology, making trifling *improvements* in form and ceremony; this word was not grammatical, that not euphonious, another was unreasonable, and another incorrect as to fact, and finally, mine is the only true orthodox system, and the one practiced in *England*. Webb himself toward the close of his life changed the phraseology of his own Lectures.

In 1843, a Convention was held in Baltimore, to revise, or rather to agree upon a system of work, with the expectation that the work so agreed upon would be adopted by the Grand □ of the Union, and thus a uniformity of work and Lectures secured. The system agreed upon has never been known. No two of the members agreed as to what had been agreed upon, but all agreed that some new things had been adopted. A few only of the Grand □ adopted the report of their delegates, and as a result of the doings of that Convention, instead of a uniform system, the discrepancies were greater than before. Up to that time the Lectures only had been changed, but then the work itself was altered.

For some years past a disposition has been manifested to go back to the original Webb work. Then comes the inquiry, where can that be found? Or, what evidence have we that it is in existence? It is true that many claim to have it, but they differ, some of them, materially. Of those who received their work direct from Webb, Cross and Cushman introduced the most changes, Gleason, and perhaps Wadsworth, the least. There are various lithographed papers floating about the country, which are severally claimed by their author to be the true Webb work "*verbatim et literatim*;" if this is correct, then Webb taught one thing and published another, as these papers do not agree with his monitor. Again, which of these various lithographs is to be accepted, or which does the author wish to be accepted as correct? I have seen three copies, and have compared them letter by letter, and no two agree.

Gleason received the Lectures from Webb about the year 1801, and was employed by the Grand □ of Massachusetts as Grand Lecturer in 1805, and so continued until 1842. Barney received the Lectures from Fowle in 1817. Coming West some years afterwards, Bro. Snow of Ohio, who was originally associated with Webb and Fowle in arranging the Lectures, declared his system contained many innovations. Bro. Barney then went to Illinois, where he lived some years, employing his time in Lecturing. Having entire

sway in that then new country, the work and Lectures were moulded in his peculiar system.

Bro. Wilson, of Vermont, received his Lectures from Bro. Barney in 1818. They wrote the work in a peculiar key, which Bro. Wilson has ever since retained, giving that work in his capacity of Grand Lecturer. There is and can be no doubt that Bro. Wilson has the original work taught him by Bro. Barney, but it does not follow that it is the Webb work, as Bro. Barney received it not from Webb but Fowle, nearly twenty years after it was first promulgated. Did Fowle retain the original work?

Gleason learned the work from Webb in person. A key was made, as was customary in those days, (startling as this may be to you, it is nevertheless true, how otherwise could the Prestonian Lectures have been disseminated?) copies of which were made by various parties. Gleason's key ante-dates Bro. Wilson's nearly twenty years.

We want a system of Lectures that will give the initiate a thorough practical knowledge of Masonry, to be used full and complete in each degree, but leaving the Masters who are competent, to amplify and embellish, at pleasure, so that they keep within the spirit of the institution.

There is a growing disposition in the Masonic Fraternity to disregard authority, to set aside law, and to be governed by individual opinions, particularly, when the law conflicts with favorite theories, ambition or interest. This is evidenced by the amount of business referred to the Grievance Committees of the various Grand Bodies.

This disposition is encouraged and promoted by the editors of, or writers for, some of the pseudo Masonic publications of the day.

A Brother feeling aggrieved, perhaps, at the action of another, or of his ☐, instead of applying to the constituted authorities, forthwith writes to one of these editors, who devotes a column or so to "questions of Masonic Law;" states a question, and of course receives an answer conformable to his wishes—particularly if he is an admirer of the editor, or if he has interested himself in procuring subscribers for the paper. The answer comes, no matter what the question—regardless alike of propriety, or the Constitution or Regulations of the Grand ☐. Such opinion, often in contravention of the general Constitutions, or of those of the particular Grand ☐, is at once paraded as *the law*,—for, is it not the opinion of the great Masonic Missionary, Lecturer, Historiographer, Journalist, (taking his own statements for truth,) a second—not Webb, but—Ramsey or Cagliostro?

Thus strife and dissension are engendered, action by the ☐ is had, peace and harmony interrupted, and work laid out for the Committee on Grievance. I believe a well conducted Journal, devoted to Masonry, is advantageous to the craft, but when grown insolent by patronage, the editors interfere in the purely local affairs of a Grand ☐, and assume to declare their Constitutions not Masonic, but declare a *higher law*, viz: the individual opinions of the writer, it is time that all the lovers of Masonry should avoid them.

I have ever been an earnest advocate of all means of Masonic instruction, for the well informed Mason must almost of necessity be a good one; but I am opposed to papers, assuming to be Masonic, taking advantage of their position, to prejudice the Brethren against the constituted authorities; invade a jurisdiction with their unauthorized opinions; encourage the ignorant in their opposition to the law; impair the harmony and usefulness of the craft. The Constitutions and Regulations of the Grand ☐ are to govern. They are the law of the jurisdiction, and are to be interpreted by the Grand Master, subject to the decision of the Grand ☐ when assembled. Questions have been frequently propounded to me, both by Brethren in person, and by letter, from other jurisdictions, and never yet have I given an answer—nor yet would I answer as to what I should do in a supposed case if arising at home. This I believe to be the true Masonic position. If it is a part of the rights of journalists to decide what is the law upon any and every question, then abolish Constitutions, Regulations, &c., and refer all questions to them, and let their *ipse dixit* govern the fraternity.

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and when in doubt to apply to the legitimately constituted authority. The very essence of the institution is founded on obedience to authority, and this forfeited, leads to division, anarchy, and dispute. Disobedience is a breach of Masonic Law.  are harmonious and prosperous just in proportion as the Brethren are mindful of the law, and their duties to each other.


I believe that Masonry has an earnest, practical mission; that its ties mean something; that when it says you shall not throw stones, it means just that, and should be obeyed accordingly; that our symbols mean something; that their teachings are not an empty farce—of no use but to say to the world, see, our teachings are Christian, come join us; that it requires its disciples to be honest men, demanding honesty in contracts, sincerity in affirming, simplicity in bargaining, and faithfulness in performing; that it requires us religiously to keep all promises and covenants though made to our disadvantage, and though afterward we may find we might have done better. Nothing should make us break a promise unless it be unlawful or impossible. The obligations of Masonry are not fulfilled in contributing to the relief of Brethren in distress. The objects and ends of Masonry are not accomplished in pecuniary relief; that can be done outside as well as within the Order. Something more, far stronger, is required; something to reconcile man to his kind, kindly sympathy in all its varieties, cordial and wide spread benevolence. Where there is strife and hatred among the Brethren, there is no Masonry, for it is peace, brotherly love and concord. The true Mason thinks no evil of his Brother, and cherishes no designs against him. As to censoriousness and calumny, most salutary and stringent is the curb which Masonic principles, duly carried out, apply to an unbridled tongue.


Masonry is not designed simply to pass away a leisure hour. It should be ever present with us, enter into all our business, actions, sympathies and affections, on all days, in every place, and under all circumstances. If it is a myth, a subterfuge, let it be so regarded; but if practical, act accordingly, or like honest men, throw it up.

What should we care for the "say so" of the outside world, while we have the consciousness of performing our whole duty? Should we be afraid because the profane say that we support each other under all circumstances, and to prove them wrong, rush to the other extreme? Should we not prove them measurably correct by sustaining a Brother in adversity as in prosperity, and uphold his cause so far as truth, honor, and justice will permit?

The great object of Masonry is to ameliorate the condition of our race, to perfect the manners and morals of men, to restrain society by stronger bonds than those that human laws impose. Masonry is not a system of religion, but a union of men for certain specific purposes. The principle of preference is universally diffused throughout nature. Why should Masons be denied this principle? Religion is the bond of man to his God, Masonry is the bond of man to man.

I have now, Brethren, for the fifth time, rendered you an account of my stewardship, and I can conscientiously say, that in all my acts I have endeavored to have an eye single to the true advancement of our loved Institution. To this end all my time and energies have been devoted.

The duties and responsibilities of a Grand Master, none can appreciate until taught by actual experience; and these grow more and more laborious, as our  and membership increase.

Masonry is a progressive institution, embracing as it does, the habitable globe. Every question of interest, anywhere, is of interest to us; we must look beyond legislating for our individual , and inquire what the Masonic World is doing. The Grand Master, then, who would be useful to his jurisdiction, must be constantly on the alert, to keep informed. New questions of jurisprudence are constantly arising; new explanations or elucidations are being introduced; new theories advanced; new tests presented;—all requiring watchful care, if the purity of the old landmarks is to be preserved. I have tried to keep up with the spirit of the age. Brethren, my labors are before you.

M.: W.: Bro. A. E. Ames moved,

*First*, That so much of the M.: W.: Grand Master's address as relates to dispensations, be referred to the Committee on [ ] U.: D.:

*Second*, That so much thereof as relates to [ ] whose charters have been recalled, be referred to a special committee of three.

*Third*, That so much thereof as relates to the loss of property by fire, of Hokah [ ], No. 17, be referred to a special committee of three.

*Fourth*, That so much thereof as relates to the Ritual or Lectures, be referred to a special committee of three.

*Fifth*, That a special session of the Grand [ ] be held for the exemplification of the work, at such hours during this Communication, as may be deemed advisable.

*Sixth*, That the residue of the address be referred to a special committee of three.

Which motion prevailed, and thereupon the Grand Master appointed,

As said second committee—Bros. M. W. Getchell, I. P. Wright, J. B. Gilfillan.

As said third committee—Bros. J. C. Day, W. W. Willis, S. O. Sawyer.

As said sixth committee—Bros. A. E. Ames, H. N. Setzer, E. Case.

The M.: W.: Grand Master announced the appointment of the following standing committees:

On returns of [ ], Bros. C. N. Daniels, K. T. Friend, and E. Case.

On Work of [ ] U.: D.:, Bros. Lewis Branson, E. A. Rice, and Geo. L. Otis.

On Appeals and Grievances, Bros. L. E. Thompson, P. P. Hubbell, G. B. Cooley, C. R. Smith, and O. Evans.

On Ancient Landmarks, Bros. B. F. Pidge, G. A. Camp, and Franklin Beebe.

On Unfinished Business, Bros. W. T. Rigby, J. F. Clark, and J. C. Day.

On Visiting Brethren, Bros. A. E. Ames and I. P. Wright.

On Examination of Secretary and Treasurer's books, Bros. D. B. Loomis, W. W. Willis, and E. P. Barnum.

The Grand Master laid before the Grand [ ] the following statement, which, with the accompanying papers, was referred to the Committee on Appeals and Grievances:



BRETHREN.—The Constitutions of the Grand ☐, and the genius of Masonry, impose some unpleasant duties upon the Grand Master, but happily, it is seldom a case occurs that calls for the performance of them. A case occurred in my own ☐ during the past year, that imperatively demanded my exercise of the duty prescribed in title 9, section 63, subdivision 5th, "To suspend a ☐, or a brother, until the next meeting of the Grand ☐, when he shall present the reasons for such suspension in writing."

The circumstances were briefly these: Charges were preferred in Ancient Landmark ☐, against one of its members. On the evening set apart for the hearing, there were not a constitutional number present; instead of "calling off" from day to day, until the required number appeared," as per title 6, section 47, the ☐ voted to postpone some three weeks, notwithstanding that their attention was called to the Grand ☐ Constitutions, and that the complainant, one of the principle witnesses, informed the ☐ that it would be impossible for him to be present; and this, too, was done upon the motion of the accused, knowing a part of the evidence could not be presented.

The trial was finally had, witnesses were presented, whose evidence was not contradicted, clearly in my mind, sustaining several of the charges.

No evidence was introduced for the accused but his own statement.

The ☐ by a large vote, acquitted the accused. I know of my own knowledge, that some of the charges were true, and that a great wrong had been done Masonry. Again, a part of the charges were true, or one of the witnesses, a Master of a ☐, had deliberately testified in the ☐ to that which was false, had been guilty of moral perjury; this his whole life belied. As Grand Master, I must of necessity do one of two things, suspend the accused, or depose and suspend the witness. Knowing as well as man can know anything not tangible, that the witness was truthful, I suspended the accused, subject to the action of the Grand ☐.

March 25, I received a communication which induced me to direct the Grand Secretary to require a copy of the transactions of Ancient Landmark ☐, on the evening of the 23d of March. I found that upon said evening, a preamble and resolutions had been adopted by that ☐ that were contumacious to the Grand Master, and subversive of the foundation and principles of Masonry. Had I allowed so flagrant an act to pass unnoticed, it would be establishing a precedent dangerous to the stability of the Craft. Two courses were open, one to suspend the ☐, the other to suspend the parties voting for the resolutions. I adopted the latter course, and suspended the fourteen whose names were recorded as sustaining the resolutions. Because,

1st. There were only about one-fourth of the members of the ☐ present, strenuous efforts having been made to have all present who could be induced to take this course. Even the one suspended knew of the course contemplated, and was active in soliciting members to attend.

2d. It would have been injustice to those who were not present, and particularly to those who opposed the resolutions, to have suspended the ☐, punishing the innocent for acts done by others, and which they could not control.

It has been suggested to me that I might have passed over these occurrences without notice. Obligation is absolute, there are no degrees in obligation; one is not nearly obligated, almost obligated, but wholly so or not at all. I am obligated to do all in my power to sustain the harmony and usefulness of Masonry. To pass by or overlook a plain palpable violation of that tie which binds us together as a society, would be a violation of my obligation. An old Roman axiom says, "that when a guilty man is acquitted, his judge is condemned."

Ordered, That this evening be devoted to exemplifications of work in the three Degrees.

And thereupon the Grand ☐ was called from labor to refreshment until to-morrow morning at ten o'clock.

## SECOND DAY.

WEDNESDAY MORNING, OCTOBER 24.

The Grand ☐ was called from refreshment to labor by the M.: W.: Grand Master. Prayer by the W.: Grand Chaplain.

The record of yesterday's Proceedings was read and approved.

Bro. M.: W.: Getchell, from the committee to whom was referred that part of the M.: W.: Grand Master's address which relates to the suspension of Henderson ☐, No. 13, and Shakopee ☐, No. 6, reported as follows :

*To the M.: W.: Grand ☐ now in session:*

Your committee to whom was referred that portion of the Grand Master's address which relates to the suspension of Henderson ☐ No. 13, and Shakopee ☐ No. 6, have had the subject under consideration and beg leave to make the following report :

We find, upon examination of the Proceedings of the M.: W.: G.: ☐, at its Annual session in October, 1859, that both of said ☐ were suspended for the space of one year, and that the Grand Secretary, under the direction of the M.: W.: Grand Master, was instructed to prefer charges against each of said ☐, and require them to appear at this Communication, and show cause why their charters should not be forfeited ; but said ☐ have not appeared, nor is this Grand ☐ in possession of any definite charges against said ☐ upon which to put them upon trial ; and as this G.: ☐ can not declare the warrants of said ☐ forfeited, except upon conviction after due trial in open ☐, upon charges regularly preferred, (see section 19, title 4th, Constitution,) yet, believing that this Grand ☐ is in possession of sufficient reasons for suspending said ☐ until they shall have explained their conduct, therefore, we recommend the passage of the following resolution :

*Resolved*, That Henderson ☐, No. 13, and Shakopee ☐, No. 6, stand suspended for the further time of one year, and that the Grand Secretary, under direction of the M.: W.: Grand Master, be instructed to prefer charges against said ☐, and serve copies thereof upon the last Worshipful Master of each of said ☐ respectively, at least sixty days prior to the next session of the Grand ☐, and require them to appear at that time and show cause why their charters should not be declared forfeited. *Provided*, however, should the M.: W.: Grand Master, in the meantime, become fully satisfied that the causes for the suspension of said ☐ have ceased to exist, and that said ☐ are desirous of resuming work, within the *Ancient Landmarks*, and according to the principles of Masonry, then, in that case, he is hereby empowered to revoke the order of suspension against said ☐, and to fully absolve them from the operation thereof, and permit them to resume work under their charter.

*Resolved*, That the action of the M.: W.: Grand Master, in relation to St. Cloud ☐, No. 15, and Meridian ☐, No. 25, is hereby approved.

All of which is respectfully submitted.

M. W. GETCHELL, } Committee.  
I. P. WRIGHT.

The report and resolutions were adopted.

The Grand Secretary made the following report :

*To the M.: W.: Grand ☐ :*

The Grand Secretary would respectfully report : At the last Communication, I was directed to prefer charges under the direction of the Grand Master, against Shakopee ☐, No. 6, and Henderson ☐, No. 13. Not knowing what charges to prefer, and having received no instructions up-

on the subject from the Grand Master, I only sent to the former Masters of those [ ], severally, a copy of the Grand [ ] Proceedings, under seal, with a leaf turned down, to call attention to your action.

I visited Shakopee [ ] in September last, and received the charter and jewels of the [ ], with the collars and aprons of the officers. A few articles of small value I left in charge of the late Master, Brother J. M. Kerlinger.

The charter of Henderson [ ] is also in my possession. The property of the [ ] being of small value, and having been by the Grand Master ordered into the possession of a trusty brother, I did not go after it. An inventory of the same is filed with the charter.

The charter of Meridian [ ] No. 25, and also the charter and books of St. Cloud [ ] No. 15, have been deposited in my office.

I have also received several letters inquiring how brethren, members of these [ ], but in no wise concerned in any of the troubles which led to their suspension, could be admitted, which communications are herewith laid before you.

I have received from other jurisdictions the following:

A circular from the Grand [ ] of Maine, with the accompanying pamphlet, relative to difficulties between that jurisdiction and the Grand [ ] of England.

A circular from the Acting Grand Secretary of the Grand [ ] of Wisconsin, announcing the death of R. W. John W. Hunt, Grand Secretary of that body.

A bound volume of Proceedings of the Grand [ ] of Florida, from 1830 to 1859.

A pamphlet containing the Constitutions of the Grand [ ] of Wisconsin, with a digest of decisions upon questions of Masonic Jurisprudence.

And thereupon, on motion of Brother Thompson,

Ordered, That the communication from the Grand [ ] of Maine, be referred to a select committee of three.

Bros. Rigby, Beebe and Clark were appointed such committee.

Ordered, That the circular announcing the death of Grand Secretary Hunt, of Wisconsin, be referred to a select committee of three.

Bros. Burleson, Pidge and Dean, were appointed such committee.

Ordered, That the communications relative to the standing of members of [ ] under suspension, be referred to the committee on Ancient Landmarks.

Bro. I. P. Wright presented to the Grand [ ] a resolution of Ancient Landmark [ ], No. 5, asking aid from the Grand [ ], in behalf of Bro. A. Carpenter, who has recently lost his sight: and on his motion,

Ordered, That the same be referred to a select committee of three.

Bros. Branson, Wright and DeWitt, were appointed as such committee.

On motion of Bro. M. W. Getchell,

Ordered, That a select committee be appointed to inquire into the expediency of making any change in Grand [ ] dues from Subordinate [ ].

Bros. Getchell, Whipple and Sawyer, were appointed such committee.

Bro. C. N. Daniels, from the Committee on Returns of [ ], made the following report:

The Committee on Returns of ☐ would respectfully report, that they have had under examination the returns of the following ☐, and find them substantially correct :

St. John's ☐ No. 1; Cataract ☐ No. 2; St. Paul ☐ No. 3; Hennepin ☐ No. 4; Ancient Landmark ☐ No. 5; Dakota ☐ No. 7; Red Wing ☐ No. 8; Faribault ☐ No. 9; Pacific ☐ No. 10; Mantorville ☐ No. 11; Mankato ☐ No. 12; Wapahasa ☐ No. 14; Monticello ☐ No. 16; Hokah ☐ No. 17; Winona ☐ No. 18; Minneapolis ☐ No. 19; Caledonia ☐ No. 20; Wilton ☐ No. 24; Clear Water ☐ No. 28; Morning Star ☐ No. 29; Anoka ☐ No. 30.

C. N. DANIELS, }  
K. T. FRIEND, } Committee.  
E. M. BOND. }

The Grand Secretary presented a proxy to himself, to represent North Star ☐ No. 23, at this session.

The Grand ☐ was called to refreshment until 4 o'clock this afternoon.

WEDNESDAY, OCTOBER 24, 4 O'CLOCK, P. M.

The Grand ☐ was called to labor, by the M.: W.: Grand Master.

Bro. J. C. Day, from the committee to whom was referred so much of the Grand Master's address as relates to Hokah ☐ No. 17, made the following report, which was concurred in, and the resolutions were unanimously adopted :

*To the M.: W.: Grand ☐ :*

The committee to whom was referred so much of the M.: W.: Grand Master's address as relates to Hokah ☐ No. 17, report that the furniture, jewels, records, and charter, were in the month of March, 1860, consumed by fire, and beg leave to offer the following resolutions, to wit :

*Resolved*, That this Grand ☐ authorize the Grand Secretary to furnish said ☐ a duplicate copy of the original charter of Hokah ☐ No. 17, without fee.

*Resolved*, That this Grand ☐ remit the dues of Hokah ☐ No. 17, for the past year, and that the Representative of Hokah ☐ No. 17, in this Grand ☐ now in session, be allowed his per diem and mileage, as in the case of Red Wing ☐ No. 8, in the year 1858.

JAMES C. DAY, }  
J. O. SAWYER, } Committee.  
WM. W. WILLIS. }

The committee to whom was referred such portions of the Grand Master's address as were not otherwise referred, made the following report, which was concurred in, and the resolutions were adopted :

*To the M.: W.: Grand ☐ of Minnesota :*

Your committee to whom was referred that portion of the M.: W.: Grand Master's address, not apportioned to the other committees, would respectfully submit the following report :

The time which your committee could devote to the various subjects embraced within the legitimate sphere of their duties, has been too short to do justice to the same. They would, however, call your attention to an evil, whose growth, if not timely checked, threatens to disturb the harmony of Grand ☐ jurisdictions, by fostering disloyalty among the subordinate ☐, and disobedience to Constitutions and authorities, among individual members of the Craft. The evil is the more dangerous, as it is

covered under the plausible cloak of disseminating Masonic information, and thus imposes on the unwary and uninformed among our younger brethren.

The present season of prosperity to the Craft has brought with it the unfailing concomitants of good fortune, negligence of its more important interests, and an accession of members desirous of arrogating the offices, and being decked with the honors in the gift of the brethren, without having the discretion, meekness, charity and firmness so necessary to properly discharge the responsibilities connected with Masonic position. Many of our ☐ swarm with members, who pretend to intimate acquaintance with, what they call, Masonry; and who have not yet been taught even to bridle their tongues, or to observe the injunction not to speak evil of a brother. Such vain and empty vessels are peculiarly adapted to make a noise, and always desirous to be employed in a manner so suitable to their native talent, and thus are found the instruments by whose means this evil alluded to is spread, and its danger multiplied.

So called Masonic Journalism, is an emanation, not to say innovation, of late years. The fact of its existence known to all, its necessity is not so obvious; considering that our Institution boasts of its antiquity, its conservative powers and the eternal stability of its fundamental laws, it would seem that books would be a more proper form to disseminate true and valuable Masonic knowledge, than hebdomadal publications, for the reason that the first are of slow growth, and the author has ample time to revise and correct his work, while weekly publications, bound to be issued by a certain day, bound to be filled up, according to size, with matter of some kind, give to their editors not sufficient leisure to digest the subject upon which they write, in all its bearings; and consequently we find those periodicals teeming with articles full of contradiction, advocating the progressive follies which have become the tendency of our race in all its combinations, and encroaching upon the ancient landmarks of the Craft whenever they stand in the way of the wise schemes of the brother who presides in the editorial chair.

All of this, however, would perhaps not give us valid cause of complaint had not some of those journals gone beyond the bounds of courtesy, nay, of Masonic duty. It would seem that the tripod of a modern oracle, has retained the peculiar influence of the tripod of the ancient oracle of Delphi, by inspiring those who are seated upon the same, with a notion that they are something more wise, more virtuous and more eminently profound than the rest of mankind; and what is more marvellous still, they find followers who agree with them in opinion. Moved by this divine afflatus, we find Masonic journalists gravely deciding questions of Masonic law, without being acquainted with the particulars of the case, without knowing the constitution and laws of the jurisdiction, on the *ex parte* statements of one side, constituting themselves the judges of the case, with a self-complacent dignity whose arrogance is almost sublime. Would they dare to attack in this manner the action or decision of the Grand ☐ or Grand Master, under whose jurisdiction they happen to reside? Far from it, they know that they dare not; why, then, do they disturb other jurisdictions? Is such a course Masonic, or even courteous?

Your committee would not be understood as saying that such action on the part of editors, injures the great body of Masonry in this jurisdiction, but it is made a tool in the hands of designing and disaffected individuals, with which to mislead young and inexperienced brethren, and should be discouraged and reprobated by all means. Our Constitution and Grand ☐ regulations are the only *written* law we as Masons can acknowledge as binding, and the opinion of any editor, however great his name, is as nothing in comparison; his intermeddling is an *unmasonic* act. Your committee would respectfully report the following preamble and resolution:

WHEREAS, The Constitution and Regulations of the Grand ☐ of Minnesota, and the Ancient Charges, are the only written law within this jurisdiction, therefore,

*Resolved*, That the pretended decisions on Masonic law, as published in the columns of several self-styled Masonic journals, have no binding force

or authority within the jurisdiction of the Grand ☐ of Minnesota, and that such interference on the part of individuals, without having the authority of their Grand ☐, is unmasonic, and should be discouraged.

*Resolved*, That the report of the Committee on Foreign Correspondence, being a courteous interchange of opinion on the action of sister jurisdictions, and bearing the authority of their respective Grand ☐, is amply sufficient to correct error, should such have been committed.

*Resolved*, That the brethren in this jurisdiction, in case of doubt on the construction of the written or unwritten laws of our Institution, should apply to the legally constituted authorities of this Grand ☐, and that application to brethren, living under foreign jurisdiction, is not only unnecessary, but, if used for the purpose of fomenting strife and bitterness, highly unmasonic and censurable.

All of which is respectfully submitted.

H. N. SETZER, }  
A. E. AMES, } Committee.  
E. CASE. }

Bro. S. S. Burleson, from the committee to whom was referred the circular announcing the death of Grand Secretary Hunt, made the following report, which was concurred in, and the resolution was unanimously adopted:

*To the M.. W.. Grand ☐ of Minnesota:*

Your committee to whom was referred the communication of the Acting Secretary of the Grand ☐ of Wisconsin, giving this Grand ☐ official notice of the death of Bro. John Warren Hunt, late Secretary of the Grand ☐ of Wisconsin, would respectfully offer for the consideration of this Grand ☐, the following preamble and resolutions:

Forasmuch as it has pleased our Supreme Grand Master, to call from earthly labor to the Grand ☐ above, our esteemed and well-beloved Brother, John Warren Hunt, late Grand Secretary of the Grand ☐ of Wisconsin, a true man and Mason, who by his probity and true Masonic bearing, had caused to flow out toward him the love and esteem of the Fraternity, both in his own and other Grand Jurisdictions, therefore,

*Resolved*, That the Grand ☐ of Minnesota does sympathise deeply with our sister Grand ☐ of Wisconsin, in the loss she has sustained in the death of one of her most efficient of her officers.

*Resolved*, That we will keep in perpetual remembrance the many virtues of our departed brother, and write in our hearts, as his epitaph,—

“He was a true Mason, for he loved the Craft.”

S. S. BURLESON, }  
B. F. PIDGE, } Committee.  
JOSEPH DEAN. }

Bro. Lewis Branson, from the committee to whom was referred the communication of Ancient Landmark ☐, No. 5, relative to Bro. A. Carpenter, reported as follows, and the resolution was unanimously adopted:

The select committee to whom was referred the application of Ancient Landmark ☐ for assistance for Bro. Carpenter, would respectfully recommend the adoption of the following resolution:

*Resolved*, That an order be drawn on the Treasurer for the sum of one hundred dollars, in favor of Ancient Landmark ☐, said sum to be disbursed for the benefit of Bro. Carpenter, under the direction of the W.. M.. of said ☐.

L. BRANSON, }  
F. J. DEWITT, } Committee.  
I. P. WRIGHT. }



On motion of Bro. I. P. Wright, ordered, that this Grand ☐ proceed to the election of its officers to-morrow afternoon at two o'clock.

The Committee on Work of ☐ U. S. D., reported as follows :

*To the M. W. G. ☐ of Minnesota :*

The Committee on Work of ☐ U. S. D. would respectfully report, that they have examined the Work of the following ☐ U. S. D., viz: "Oriental," Cannon Falls; "Sakatah," Waterville; "Star in the East," Owatonna; "Belle Plaine," Belle Plaine; and "Mount Moriah," Hastings.

Your committee find the Work in the three first, viz: "Oriental," "Sakatah," and "Star in the East," substantially correct, and have no doubt the petitioners are fully qualified to fill their respective stations with credit to themselves and honor to the Fraternity.

In Belle Plaine ☐ U. S. D., your committee find the Work correct in every particular, evincing superior skill and experienced workmanship. Your committee also find that it is the desire of this ☐ U. S. D., to change its name to "King Hiram ☐" and recommend that this change be sanctioned by this Grand ☐, and a charter granted to them under the name of King Hiram ☐ of Belle Plaine.

Your committee find that the Work in Mt. Moriah ☐ is correct in all respects. The only objection to granting a charter to this ☐, that has been raised before the committee, is that its jurisdiction covers the same territory as Dakota, No. 7, and that the field is small for the labors of two ☐.

Your committee find that the establishment of the new ☐ is warmly recommended by all the Representatives in this Grand Body of Dakota ☐, and have reason to believe that the same sentiment is entertained by a large majority of that ☐, and they have concluded that the good of the Order will be subserved by granting a charter to Mt. Moriah, U. S. D.

Your committee therefore offer the following resolution:

*Resolved,* That charters be issued to Oriental ☐, at Cannon Falls, Sakatah ☐, at Waterville; Star in the East ☐, at Owatonna; King Hiram ☐, at Belle Plaine; Mt. Moriah ☐, at Hastings: upon their depositing the fee required by the Constitution of the Grand ☐.

L. BRANSON, }  
E. A. RICE, } Committee.  
GEO. L. OTIS. }

The report was concurred in, and the question being upon the adoption of the resolution, a separate vote was called for upon so much of the same as directs the issuing of a charter to Mt. Moriah ☐, at Hastings.

So much of the resolution as directs the issuing of charters to Oriental, Sakatah, Star in the East, and King Hiram ☐, was unanimously adopted.

So much of the resolution as directs the issuing of a charter to Mt. Moriah ☐, at Hastings, was adopted.

Bro. H. N. Setzer moved that a committee be appointed to examine into the condition of Dakota ☐, No. 7, located at Hastings, and report at the next Grand Annual Communication, which motion was lost.

The Grand ☐ was thereupon called from labor until to-morrow morning at nine o'clock.

## THIRD DAY.

THURSDAY MORNING, OCTOBER 25, 9 O'Clock A. M.

The Grand ☐ was called to labor by the M.: W.: Grand Master. Prayer by W.: Bro. P. P. Hubbell.

The record of yesterday's Proceedings was read and approved.

The following additional Representatives appeared and took seats:

Ancient Landmark ☐, No. 5—Wm. Irvine, Junior Warden.

Red Wing ☐, No. 8—W. W. Phelps, Worthy Master.

Pacific ☐, No. 10—A. Levering, Senior Warden.

Minneapolis ☐, No. 19—Joseph Dean, proxy for Senior Warden.

The Committee on Ancient Landmarks made a report, which on motion of Bro. D. B. Loomis, was referred to a select committee of three.

Bros. D. B. Loomis, L. Branson, and Franklin Beebe, were appointed such committee.

Bro. M. W. Getchell, from the committee on the subject of Grand ☐ Dues, made a report, which, after some explanations, was, upon request of the committee, recommitted.

Bro. L. E. Thompson, from the Committee on Appeals and Grievances, made the following report:

*To the M.: W.: Grand ☐ now in session:*

Your Committee on Appeals and Grievances have had under consideration the matter of Charles Symonds, against whom charges were preferred for unmasonic conduct, in Ancient Landmark ☐, No. 5, in this jurisdiction, January 26, 1860, and have examined the testimony sent up to this ☐, as well as the record and Proceedings of Ancient Landmark ☐, No. 5.

The following are the specifications of the charges preferred against Bro. Charles Symonds:

1st. Violating the Masonic Covenant as a Master Mason, in speaking evil of a Master Mason, a member of the ☐, in saying on various occasions within the past two weeks, that he would soon commence a criminal prosecution against Bro. J. Penman, for the commission of a crime.

2d. Bringing Masonry into disrepute by talking against a brother Mason to one not a Mason.

3d. Slandering Brother A. T. C. Pierson, by saying he is one of the greatest scoundrels that walk the streets of St. Paul; thereby bringing the Fraternity into disrepute—a double crime—as said Bro. Pierson is the Grand Master of Masons in this State.

4th. Attempting to cheat a brother Master Mason by refusing to pay his just indebtedness to him.

5th. Refusing to comply with his contract with Brother F. J. DeWitt, in a certain land sale, to the great pecuniary injury of said Brother De Witt.

6th. Attempting by inuendo, to injure the reputation of the female relations of a Brother Mason, now a member of this ☐.

The testimony laid before your committee, contains a statement of witnesses in regard to the charges, plain and conclusive. The names even of the witnesses produced is sufficient to satisfy any Mason within this jurisdiction, of the truthfulness of their statements. Those statements stand uncontradicted, and no attempt even is made upon the part of the accused to rebut the conclusions necessarily arising therefrom. No defence is made by him. Even his statements are corroborative of several of the charges preferred. Such being the character of the testimony before your committee, they can not but find the charges sustained, and the accused guilty of unmasonic conduct.

In connection with this matter, your committee are necessarily led to an examination of the acts and proceedings of Ancient Landmark ☐ No. 5, during the investigation of those charges from the time the same were presented, to the time the case was concluded.

From the records and testimony laid before us, as well as the statements of members of Ancient Landmark ☐ appearing before us, we find that the charges referred to, were preferred in said ☐, on the 26th of January, 1860. Tuesday evening, February 7th, 1860, was appointed the time for the investigation of those charges, and summonses were issued to the members, requiring their attendance. On the 7th of February, the aggrieved party, Brother Penman, was at that time, and until the 13th of February, within this jurisdiction, having, however, made his arrangements to leave before the 23d. These facts were brought to the knowledge of the ☐, on the evening of the 7th of Feb., and further, that Bro. Penman could not be present or within the jurisdiction. On the 23d such fact was brought to the knowledge of the ☐. Notwithstanding all this, the ☐, instead of calling off from day to day until a majority of the members could be obtained, at once postponed the hearing and trial two weeks beyond the next regular Communication of the ☐, being until the 23d of February, 1860, thereby preventing the aggrieved from being heard before said ☐, in person.

We next find the ☐ proceeding with the trial at different Communications, a part of the brethren attending the prior Communication being present, and a part being absent, and on the conclusion of the trial, brethren who had not been in attendance during the whole trial, were required to vote, either for or against the accused. We also find the testimony taken in this instance, defectively taken, a part in pencil, erased, abbreviated, and evidently portions left out entirely. Your committee are of the opinion, that business of any kind that is required to be done, if worth being done at all, is worth being well done. The interests, the character of a ☐, require that it be well done.

Again, the action of the ☐ in acquitting the accused with the testimony before them, is equivalent to the impeachment of the Masonic honor of the witnesses appearing on behalf of the aggrieved.

Those brethren are well known to the Grand ☐, and such an imputation should not be permitted without an expression from this Grand ☐.

By reason of the above mentioned acts, with others, your committee are of the opinion that Ancient Landmark ☐ was and is guilty of unmasonic conduct, and guilty of a great offence, in refusing to punish unmasonic conduct. This offence, whether originating in ignorance or maliciousness, is alike inexcusable, and deserves the censure or reprimand of this Grand ☐.

Your committee, therefore, recommend the adoption of the following resolutions:

1. *Resolved*, That Charles Symonds is guilty of gross unmasonic conduct.

2. *Therefore, Resolved*, That Charles Symonds be, and he is hereby expelled from all the rights and privileges of Freemasonry.

3. *Resolved*, That the action of Ancient Landmark ☐ No. 5, in the proceedings and trial of Charles Symonds, deserves the censure of this Grand ☐.

4. *Resolved*, That this Grand ☐ approves of the action of the M. W. Grand Master, A. T. C. Pierson, in suspending Charles Symonds until the next meeting of the Grand ☐.

Your committee further report, that in regard to the case of the brethren suspended by the M. W. Grand Master, until the present Communication of the Grand ☐, your committee would briefly lay before you the circumstances which led to this suspension, in order to give full light to the facts, in consideration of which they adopt the views heretofore expressed.

The evidence before Ancient Landmark ☐, in regard to the unmasonic conduct of Charles Symonds, was the same as that which has been laid before your committee, and is corroborated by the verbal and written statements made to your committee by several, and in fact by all of the parties appearing before your committee, at this session.

We deem the testimony plain and convincing, and a failure to convict the accused was fully equivalent to the impeachment of the Masonic honor of all the witnesses brought to sustain the charges.

And a refusal to convict upon the testimony, was a grave offence against the spirit of our Institutions. A ☐, and every individual member thereof, owes it to Masonry, to keep, as far as in him lies, our Institutions pure, and its principles above reproach. "Put away the unclean thing from among you," is as obligatory upon us now as it was in the days of Moses and Joshua.

But, when the Grand Master in the rightful exercise of the powers vested in him by the Constitution which he is bound to support, instead of arresting the charter of the ☐, which has so daringly refused to perform its Masonic duty, merely rendered the action innocuous, by himself suspending the unworthy member, the same majority, in the true spirit of rebellion, dared to censure the Grand Master of this jurisdiction, for the lenient and considerate course he saw proper to take.

It may be instructive to the Craft within this jurisdiction, to review the character of those brothers who thus violate one of the corner-stones of our Masonic edifice. All of them stand respected as citizens, their reputation as neighbors and friends is unimpeachable. But their conduct for the past few years, which reached the acme in the vote of censure they gave, proves that they have forgotten those virtues and lost those adornments so necessary to the useful members of the Fraternity.

They do not seem to have the power or strength of mind to divest themselves from the influence of the outside crowd of the profane; they eagerly received the evil reports against brethren, and assiduously circulate them. The great duty to defend the character of a brother, to bridle their tongues, and to speak evil of no brother, was by them entirely disregarded, and in spite of repeated warnings, it became necessary peremptorily to arrest their course, in order to preserve intact the honor and integrity of the Craft.

What a serious warning to our ☐, to choose for material only those whom we are positive will be of benefit to the Fraternity, and strictly to close the door against all, however fair their reputation, whose character is only negative, or affords only the very equivocal praise of—nothing can be said against him.

The action of the Grand Master in suspending those who voted for the adoption of the resolution of censure, is the least he could have done to preserve intact the dignity of the position entrusted to his care. It was merely the exercise of a duty he owed to the Craft at large, and to pass over silently so open a violation of Masonic principle, would have been little less than a crime. How would future Grand Masters have dared to vindicate the honor and responsibility of their office, if by precedent they had been exposed in the conscientious exercise of their duties to the censure of every Subordinate ☐ which might presume to judge their actions. Imagine King Solomon called to account by some of his workmen, as to the manner of discharging his duties.

In consideration of the above facts, your committee offer the following resolutions:

1. *Resolved*, That the members of Ancient Landmark ☐, No. 5, who voted in favor of the resolutions censuring the action of the M. W. Grand Master, in the case of Charles Symonds, be restored upon making proper acknowledgments to the M. W. Grand Master, of the error by them committed.

2. *Resolved*, That this Grand ☐ sustain and approve of the action of M. W. A. T. C. Pierson, Grand Master, in his edict of March 24th, A. D. 1860, suspending the members of said ☐, referred to in the foregoing resolution.

All of which is most respectfully submitted.

L. E. THOMPSON,	} Committee.
CHAS. R. SMITH,	
G. B. COOLEY,	
OWEN EVANS,	
P. P. HUBBELL.	

Bro. G. A. Camp, moved that the reports be referred to a select committee of three, and the roll being called, there were ayes 1, noes 67. So the motion was lost.

The first of the foregoing reports coming before the Grand ☐ for action, Bro. M. W. Getchell moved that the resolutions be taken up one by one, which motion prevailed.

The first resolution was adopted.

The second resolution being read, Bro. F. J. DeWitt moved to amend by substituting suspension for one year in place of expulsion. The motion was lost.

Upon a call of the roll, the resolution was adopted. Ayes 48, noes 16.

The third resolution was adopted. Ayes 62, noes 4.

The fourth resolution was adopted. Ayes 53, noes 10.

And thereupon the Grand ☐ was called to refreshment until 2 o'clock this afternoon.

THURSDAY, OCTOBER 25, 2 O'CLOCK, P. M.

The Grand ☐ was called to labor by the M. W. Grand Master.

The hour for the election of Grand Officers for the ensuing year having arrived, the Grand ☐ went into such election, with the following result:

M. W. A. T. C. PIERSON, St. Paul, Grand Master, re-elected.  
R. W. D. B. LOOMIS, Stillwater, Deputy Grand Master re-elected.  
R. W. JNO. C. WHIPPLE, Faribault, Senior Grand Warden.  
R. W. C. W. THOMPSON, Hokah, Junior Grand Warden.  
R. W. EMANUEL CASE, Minneapolis, Grand Treasurer, re-elected.  
R. W. GEO. W. PRESCOTT, St. Paul, Grand Secretary, re-elected.

The Committee on Returns of ☐, made the following additional report, which was concurred in:

*To the M. W. the Grand ☐ of Minnesota:*

The Committee on the Returns of ☐ would most respectfully report, additionally to their former report: That they have examined the Returns of the following ☐ Under Dispensation, and find them substantially correct:

Oriental ☐, U. D., at Cannon Falls.  
Star in the East ☐, U. D., at Owatonna.  
Sakatah ☐, U. D., at Waterville.  
Mt. Moriah ☐, U. D., at Hastings.

All of which is respectfully submitted.

C. N. DANIELS, }  
K. T. FRIEND, } Committee.  
E. M. BOND.

Bro. J. C. Whipple, E. A. Rice, and C. R. Smith, were, on motion, appointed a committee on Pay Roll.

The report of the Committee on Appeals and Grievances was again taken up, and the question being upon the adoption of the first preamble,

Bro. M. W. Getchell moved to lay the preamble on the table. The motion was lost.

Bro. Camp moved to strike out that portion of the preamble which says, "the action of the ☐ in acquitting the accused, with the testimony before them, is equivalent to the impeachment of the Masonic honor of the witnesses appearing in behalf of the aggrieved."

The motion was lost.

The preamble was then adopted.

The second part, or second report, of the Committee on Appeals and Grievances, was then taken up, and on motion,

*Ordered*, That the resolutions be considered one by one.

The first resolution was adopted.

The second resolution was adopted.

The preamble was then adopted.

The Grand ☐ was called to refreshment for one hour.

#### EVENING.

The hour having passed, the Grand ☐ was called to labor by the M. W. Grand Master.

The Committee upon Grand ☐ Dues, made the following report, which was on motion, indefinitely postponed :

*To the M. W. Grand ☐ now in session :*

Your committee to whom was referred the subject of Grand ☐ Dues, beg leave to report the following resolutions :

*Resolved*, That Section 89, of Title 2d, of the General Regulations, be amended so as to read as follows: The revenue of this Grand ☐ shall be derived from the following sources :

For every Charter or Warrant, \$45.00; for every Dispensation for a new ☐, \$20.00; and if a Charter is afterwards granted, \$25.00; for every Dispensation to confer the three Degrees in one night, \$5.00; for every Grand ☐ Diploma, \$1.00; for every Degree conferred by a ☐, 50 cents. Every ☐ shall pay for each of its members of one year's standing, and for each member who has dimitted within sixty days next preceding the sitting of the Grand ☐, 25 cents.

*Resolved*, That the resolution passed January 11, 1856, in relation to the payment of Representatives of the Grand ☐, be amended so as to read as follows:

*Resolved*, That the Senior Representatives of the Subordinate ☐, in this Grand ☐, shall be entitled to mileage at the rate of ten cents per mile, in coming to the Grand ☐, to be estimated by the usual route of travel between such points: *Provided*, however, in no case shall a Representative draw pay for more than one ☐, or a greater amount than the amount paid by his ☐ to the Grand ☐, nor shall he draw any pay if he absents himself before the close of the Communication, without permission of the Grand ☐.

*Resolved*, That the foregoing resolutions take effect at the next session of this Grand ☐.

M. W. GETCHELL,	} Committee.
J. O. SAWYER,	
J. C. WHIPPLE.	

The committee to whom was referred the report of the Committee on Ancient Landmarks, reported verbally, that time did not ad-



mit of their examining said report, and they therefore recommended the same be laid upon the table, and on motion, it was so ordered.

Bro. W. T. Rigby, from the Committee on the Circular of the Grand ☐ of Maine, made the following report, which was concurred in:

*To the M.: W.: Grand ☐ of Minnesota, now in session:*

Your committee to whom was referred the "statement of facts" in relation to the question of Masonic jurisdiction, now at issue between the United Grand ☐ of England and the Grand ☐ of Maine, have had the subject under consideration, and would respectfully report:

That they have examined the correspondence between the M.: W.: Robert C. Dunlap and the M.: W.: Hiram Chase, Grand Masters of the Grand ☐ of Maine, and the Rt. Hon. the Earl of Zetland, Grand Master of the United Grand ☐ of England, and also the reports of the Committee on Foreign Correspondence for the State of Maine, upon the same.

We find that a position is assumed by the Most Worshipful Grand Master of the Grand ☐ of England, at variance with the rule of undivided sovereignty, which prevails among the Grand ☐ of the United States, which position, if carried out, must breed strife and discord, and thus thwart the great objects of Masonry, namely, the cultivation among men of peace, order, concord and fraternal feeling; and which must in the end undermine the entire superstructure of our time-honored Institution. The right of one jurisdiction to invade the territory of a sister jurisdiction, whether in promulgating or interpreting Masonic law, or in making Masons, once established, strikes a blow at the Ancient Charges and general regulations, as must be evident to all who have given the subject a moment's careful consideration.

Each ☐ is supposed to be the best judge of the material to be used in its construction. A fractious member of the Order, imposed or thrust upon a sister jurisdiction, might spoil their harmony or hinder its freedom, or even break and disperse the ☐, which ought to be avoided by all good and true brethren. Your committee hold that the same laws and regulations which should govern an individual member of the Order, are alike binding upon all combinations and bodies of Masons, whether in the capacity of individual Subordinate ☐, or in the capacity of Grand ☐, under which individual ☐ and members derive their existence.

We hold that it is (in spirit at least) a breach of the Ancient Charges, for a Grand or Subordinate ☐ to invade the territory of another jurisdiction, and "discover envy in its prosperity, and supplant it or take from it work so long as it is capable to finish the same." And we further hold that this rule applies not only to the materials already prepared for the moral Temple, but also to that which yet remains in the quarries of a given jurisdiction.

The idea of Craftsmen on the great moral edifice, picking up work or material that has once been rejected and thrown aside among the rubbish, as unfit to be used, and giving it a place in another portion of the Temple, is at once so repugnant to the genius of the Institution that your committee feel constrained by the duties they owe the Order, to enter their solemn protest against it. One of the strongest bonds of Masonry is brotherly love. How essential, then, that the action of the Brethren of this great family should be such as to cultivate this noble and generous tenet of our Order; and how can the head of this great family expect its members to be in the constant practice of this virtue, when its own acts are such as to engender strife and discord among the several members? How necessary, then, that ☐, whether Subordinate or Grand, should "wisely consult their own honor and that of the Ancient Brotherhood," by never allowing interest, favor or prejudice to bias their integrity, or influence them to be guilty of a dishonorable action.

Your committee find that the principle here involved, was discussed in this country and in Scotland, as early as 1752, when Sholto Charles Douglass, then Grand Master of the Grand ☐ of Scotland, issued a

Dispensation constituting a number of brethren residing in Boston, a regular [ ] , under the name of St. Andrew's [ ] . St. John's Grand [ ] then claiming jurisdiction on this continent, and conceiving that their jurisdiction and rights had been infringed upon by the Grand [ ] of Scotland, refused any communication or visits from such members of St. Andrew's [ ] as had not formerly sat in their [ ] . "The result was," (says R. W. Charles W. Moore, of Massachusetts, in his address at the Centennial Anniversary of St. John's [ ] , of New Hampshire,) "that St. Andrew's [ ] united with [ ] of Registry of England and Ireland, then attached to the British army, and petitioned George, Earl of Dalhousie, at that time Grand Master of Masons of Scotland, and from him received a commission bearing date the 30th of May, A. D. 1769, and appointing Joseph Warren, Esq., Grand Master of Masons in Boston, New England, and within one hundred miles of the same." Your committee are not willing to admit the doctrine promulgated by his lordship, the G. M. of England, that a person has a right to elect the [ ] in which he will receive the several Degrees of Masonry. If a person desires to be admitted into our Order, he must take it as he finds it. His residence, and not his will, must determine his allegiance." It is the unquestioned right of the Craft to dictate to him the terms upon which he will be received.

We also find that this doctrine is at variance with the sixth proposition put forth by the Universal Masonic Congress, held at Paris in 1855. But it may be urged that the acts of this Congress are not binding. While we admit that they may not be legally so, yet morally they are, being in accordance with the established laws and usages on this continent. Whatever is right in the abstract, is morally binding upon all. The common courtesies which all jurisdictions owe to each other, demand that the Grand [ ] of England should refrain from a course of action which meets with no favor in these United States, and which is in direct violation of that etiquette which is practised in nearly all the [ ] in this country, and "which has," (as R. W. Bro. John Dove says,) "for its object the prevention of working up unfit material in the moral edifice which we are erecting."

In the language of your very able Committee on Foreign Correspondence, we can not see how the M. W. the Grand Master of England, the Earl of Zetland, can maintain his position either as a matter of courtesy or of abstract right. Should all Grand [ ] take the same position, the time would not be far distant when the Craft would be scattered to the four winds of heaven, our altars desecrated, our most holy places profaned, and our temples leveled to the dust.

An extract from a circular letter by our worthy and talented Brother Finley M. King, issued under the sanction of the Grand [ ] of New York, is at once so able and so much to the point, we trust we shall be pardoned for introducing it into this already too voluminous report.

Brother King says: "There is no rule, no law, no principle of Grand [ ] government prevailing among the Grand [ ] of the United States more universal in its application, or more tenaciously maintained, than that of *undivided sovereignty*. Every one of these bodies regard the violation of this principle, with much the same feelings of abhorrence that their members, as American citizens, would regard the planting of a hostile colony under the walls of our national capital. \* \* The great object of Masonry is to cultivate peace, harmony and fraternity among the families of mankind; it fosters none of the malignant passions which divide and destroys society; it has none of the attributes of war, and desires not the aid of, and can not employ any of its agencies, to enforce its decrees. Its mission is *peace*, its chief implement of warfare is *love*, and its influence among the families of men, is to draw them together, and make them one Brotherhood. It looks for its maintenance and the enforcement of its decrees, to the obligations which its votaries have assumed, and the high moral tone which its ritual inculcates. Its genial and fraternizing influences extend to the remotest bounds of civilization. All continents, all civilized nations, and even the islands of the sea, are peopled with its votaries. Like the extended colossal Empire, the great luminary of day does not cease to shine upon its altars. It forms a golden arch which encircles

human society, and its keystone is composed of the moral jewel which was repeated in accents of Divinity among the lessons that were taught from the Mount of Olives, eighteen hundred years ago: "Whatsoever ye would that men should do unto you, do ye even so unto them." Any Masonic government that deliberately and voluntarily removes this keystone in its relations to other jurisdictions, deserves the reprehension of universal Masonry, because it thereby destroys the general harmony, and introduces confusion and disorder, in place of union and concord. But this keystone has been removed, this great maxim of Masonic faith has been violated, prostrated and destroyed in the action of the Grand ☐ of England."

All of which is respectfully submitted.

W. T. RIGBY,  
FRANKLIN BEEBE, } Committee.  
J. F. CLARK.

Brother W. W. Phelps, W. : M. : of Red Wing ☐ No. 8, stated that their charter had, by accident, become defaced and entirely illegible, and he moved that the Grand Secretary be instructed to issue a duplicate charter to Red Wing ☐, No. 8, without fee.

R. : W. : Bro. Geo. W. Prescott presented his credentials, and was duly received and accredited as Representative of the Grand ☐ of South Carolina, residing near this Grand ☐ : and also as Representative of the Grand ☐ of Kansas residing near this Grand ☐.

W. : Bro. L. E. Thompson presented his credentials, and was duly received and accredited as Representative of the Grand ☐ of Connecticut, residing near this Grand ☐.

Bro. W. W. Phelps offered the following resolution, which was unanimously adopted :

*Resolved*, That the suspension of Henderson and Shakopee ☐ shall not be held or considered to be a suspension of the individual Masons thereof, if such individual members were in good standing in said ☐ at the time of the suspension of the same, and should such members desire to affiliate with another ☐, they may pay any dues with which they stand charged, to the Grand Secretary, and take his receipt therefor.

On motion of Brother L. Branson, the Grand ☐

Ordered, That the Grand Treasurer pay to the Grand Secretary two hundred dollars in full, for his services, stationery and postage during the past year.

Ordered, That the Grand Treasurer pay the Grand Tyler twenty dollars for his services, and for wood and lights furnished during the present session.

Brother D. B. Loomis, from the Committee on the Secretary and Treasurer's books, reported as follows :

Your committee on the Secretary and Treasurer's books report the following statements as correct. The amount in Grand Secretary's hands is not transferred to the Grand Treasurer, on account of his absence :

## REPORT OF GRAND SECRETARY.

*Geo. W. Prescott in account with Grand* ☐ , 1859.

To Dues received from Subordinate ☐ at October Communication, 1859.

Saint John's, No. 1,.....	\$22 00	
Cataract, No. 2,.....	18 50	
Saint Paul, No. 3,.....	39 00	
Hennepin, No. 4,.....	75 50	
Ancient Landmark, No. 5,.....	8 00	
Red Wing, No. 8,.....	32 00	
Faribault, No. 9,.....	18 00	
Pacific, No. 10,.....	26 50	
Mantorville, No. 11,.....	16 00	
Mankato, No. 12,.....	20 50	
Wapahasa, No. 14,.....	14 00	
Monticello, No. 16,.....	10 87	
Hokah, No. 17,.....	26 00	
Winona, No. 18,.....	34 50	
Minneapolis No. 19,.....	38 50	
Pleasant Grove, No. 22,.....	11 86	
Meridian, No. 25,.....	15 50	
Blue Earth Valley, No. 27,.....	28 00	
Clear Water, No. 28,.....	9 00	
		\$464 23

Received for charters granted at last session :

Blue Earth Valley, No. 27,.....	\$25 00	
Western Star, No. 26,.....	25 00	
		50 00

Received for Dispensations :

Belle Plaine <input type="checkbox"/> U. S. D.,.....	20 00	
		20 00

Received from ☐ chartered this session :

Morning Star, No. 29, charter,.....	\$25 00	
Morning Star, No. 29, Degrees, .....	48 00	
Registry Book,.....	2 00	
Anoka, No. 30, charter,.....	25 00	
		\$100 00

To Received since last Communication : 1860, Dr.

Balance due from Ancient Landmark <input type="checkbox"/> , No. 5, for last year's dues,.....	\$56 50	
Balance due from Pleasant Grove <input type="checkbox"/> , No. 22,.....	2 00	
Balance due from Cataract <input type="checkbox"/> , No. 2, .....	50 00	
Received from North Star <input type="checkbox"/> , No. 23, to apply on last year's dues,.....	15 00	
		\$123 50

Dues received from Subordinate ☐ at present Communication :

St. John's No. 1,.....	\$21 00	
St. Paul No. 3,.....	38 50	
Hennepin No. 4,.....	30 50	
Ancient Landmark No. 5, .....	36 00	
Dakota No. 7,.....	8 50	
Red Wing No. 8,.....	40 50	
Faribault, No. 9,.....	22 50	
Pacific, No. 10,.....	33 50	
Mantorville, No. 11,.....	14 00	
Mankato, No. 12,.....	24 00	
Wapahasa, No. 14,.....	19 00	
Monticello, No. 16,.....	16 00	
Winona, No. 18,.....	36 00	
Minneapolis, No. 19,.....	19 50	

Caledonia, No. 20,.....	22 00
Wilton, No. 24,.....	20 50
Clear Water, No. 28,.....	11 00
Morning Star, No. 29,.....	15 50
Anoka, No. 30,.....	38 00
Sakatah, U. D.,.....	9 00
Mt. Moriah, U. D.,.....	4 00
Star in the East, U. D.,.....	16 00
Belle Plaine, U. D.,.....	26 00
Oriental, U. D.,.....	48 00
	<u>\$569 50</u>
Mantorville, No. 12, balance on last year,.....	12 50

## Received for charters present session :

King Hiram <input type="checkbox"/> , No. 31, (Belle Plaine, U. D.),.....	\$25 00
Sakatah <input type="checkbox"/> , No. 32,.....	25 00
Oriental <input type="checkbox"/> , No. 33,.....	25 00
Star in the East <input type="checkbox"/> , No. 34,.....	25 00
Mt. Moriah <input type="checkbox"/> , No. 35,.....	25 00
	<u>\$125 00</u>
Received for Registry Books,.....	4 00

## Received of Grand Master :

For Clear Water Charter,.....	\$25 00
For Sakatah Dispensation,.....	20 00
	<u>45 00</u>
	<u>\$1,513 73</u>

*Contra, Cr.*

1859, By paid Grand Treasurer,....	\$634 23
1860, By paid Grand Treasurer,.....	855 50
By paid for Book Case,.....	24 00
	<u>\$1,513 73</u>

## REPORT OF GRAND TREASURER.

*Grand Treasurer in account with Grand ☐.*

1859, Balance on hand as per last report,.....	\$862 21
Received present session from Grand Secretary,....	634 23
	<u>1,496 44</u>
1860, Received from Grand Secretary,.....	855 50
	<u>855 50</u>
	<u>\$2,351 94</u>

*Contra, Cr.*

1859, By paid Pay Roll,.....	\$246 37
By paid Grand Tyler,.....	12 45
By paid order of Grand Master,.....	100 00
By paid Grand Secretary's Salary,.....	250 00
By paid printing bill as per order of D. G. M., M., last year's Proceedings,.....	276 70
	<u>\$885 52</u>
1860, By paid Pay Roll,.....	291 00
By paid Grand Tyler,.....	20 00
By paid Ancient Landmark <input type="checkbox"/> , No. 5,.....	100 00
By paid Grand Secretary,.....	200 00
By paid printer's bill, as per order of G. M., last year's Proceedings,.....	235 00
	<u>\$846 00</u>
	<u>1,731 52</u>
Balance on hand,.....	<u>\$620 42</u>

Which report was concurred in.

The Committee on Pay Roll made the following report, which was concurred in, and ordered paid :

To the M. W. Grand ☐ now in session :

Your committee to whom was assigned the duty to prepare a Pay Roll for Representation to this Grand ☐, has attended to that duty, and beg leave to submit the following report :

#### PAY ROLL OF MEMBERS.

NAME OF LODGE.	No. Lodge.	No. of Days.	Per diem.	Mileage.	Total.	Dues Paid G. <input type="checkbox"/> .	TO WHOM PAID.
Saint John's,.....	1	3	\$9 00	\$3 00	\$12 00	\$21 00	L. E. Thompson.
Cataract,.....	2	3	9 00	1 50	10 50	55 00	
Saint Paul.....	3	3	9 00	.....	9 00	38 00	K. T. Friend.
Hennepin,.....	4	3	9 00	1 50	10 50	30 50	O. N. Daniels.
Ancient Landmark,...	5	3	9 00	.....	9 00	36 00	I. P. Wright.
Dakota,.....	7	3	9 00	3 00	8 50	8 50	Chas. R. Smith.
Red Wing,.....	8	3	9 00	4 00	13 00	40 50	W. W. Phelps.
Faribault,.....	9	3	9 00	9 00	18 00	22 50	J. C. Whipple.
Pacific,.....	10	3	9 00	.....	9 00	33 50	F. J. DeWitt.
Mantorville,.....	11	3	9 00	10 00	14 00	14 00	G. B. Cooley.
Mankato,.....	12	3	9 00	12 00	21 00	24 00	L. Branson.
Wapahosa,.....	14	3	9 00	5 50	14 50	19 00	S. S. Burleson.
Monticello,.....	16	3	9 00	10 50	16 00	16 00	A. Merritt.
Hokah,.....	17	3	9 00	10 00	17 50	17 50	B. F. Pidge.
Winona,.....	18	3	9 00	7 00	16 00	36 00	P. P. Hubbell.
Minneapolis,.....	19	3	9 00	1 50	10 50	19 50	Franklin Beebe.
Caledonia,.....	20	3	9 00	12 00	21 00	22 00	Wm. W. Willis.
Wilton,.....	24	3	9 00	11 50	20 50	20 50	E. A. Rice.
Clear Water,.....	28	3	9 00	11 00	11 00	11 00	W. T. Rigby.
Morning Star,.....	29	3	9 00	8 00	15 50	15 50	J. C. Day.
Anoka,.....	30	3	9 00	5 00	14 00	38 00	Owen Evans.
E. Case, Treasurer,...	.....	.....	.....	.....	10 50	.....	

E. A. RICE,  
J. C. WHIPPLE, } Committee.  
CHAS. R. SMITH.

The Grand Master, on behalf of R. W. Bro. John Penman, presented to the Grand ☐ a copy of the Holy Scriptures, the title page of which is as follows :

#### THE BIBLE.

Translated according to the Ebrew and Greeke, and conferred with the best translations in diuers Languages. With most profitable Annotations vpon all the hard places, and other things of great importance, as may appeare in the Epistle of the Reader.

And also a most profitable concordance for the readie finding out of anything in the same contained.

#### I O S H V A. I, 8.

Let not this Booke of the Lawe depart out of thy mouth, but meditate therein day and night that thou mayest obserue and doe according to all that is written therein ; for then shalt thou make thy way prosperous, and then shalt thou haue good successe.

Imprinted at London, by Robert Barker, Printer to the Queenes most excellent Maiestie, 1600.

Cum gratia & priuelegio Regiæ Maiestatis.

The following is pasted upon the fly-leaf of the book :

" To the Most Worshipful Grand ☐ of the State of Minnesota, of Free and Accepted Masons, is this Venerable Book, "*The Bishop's Bible*," pre-



sented, to be by said ☐ preserved in its archives forever. And I desire my much esteemed friend and brother, A. T. C. Pierson, for me and in my behalf, to present the said Bible to the said Grand ☐, as an humble token of my love and esteem of the Ancient and Honorable Order of Freemasonry.

JOHN PENMAN."

St. Paul, Feb. 14th, A. D. 1860.

And thereupon it was by the Grand ☐ unanimously

Ordered, That the valuable gift be received and preserved as requested, and that the thanks of this Grand ☐ be and they are hereby returned to our esteemed brother, R.: W.: John Penman, for so rare and ancient a work.

Ordered, That the Grand Secretary transmit to Brother Penman a certified copy of these Proceedings.

On motion,

Ordered, That Subordinate ☐ make up their Annual Returns to Grand ☐, to the first of September, and forward the same by mail to the Grand Secretary, as early as the tenth of said month each year.

The report of the Committee on Foreign Correspondence was received and ordered to be printed with the Proceedings.

On motion of Bro. J. C. Whipple,

Ordered, That the Grand Master and Grand Secretary be authorized to have printed such number of copies of our Grand ☐ Constitution as they shall deem necessary.

Brother W. W. Phelps offered the following resolution, which was unanimously adopted :

*Resolved*, That a committee of three be appointed to communicate the action of this Grand ☐ in relation to the brethren suspended by the edict of the M.: W.: Grand Master, of 24th March last, and receive any communication they may have to make.

And Brother F. J. DeWitt, W.: M.: of Pacific ☐ No. 10, K. T. Friend, Acting W.: M.: of St. Paul ☐, No. 3, and Geo. L. Otis, S.: W.: of Ancient Landmark ☐ No. 5, were appointed such committee.

M.: W.: Brother A. E. Ames, P.: G.: M.:, then installed M.: W.: Brother A. T. C. Pierson, as Grand Master of this Grand ☐ for the ensuing Masonic year.

The M.: W.: Grand Master then installed the following Grand Officers elect:

R.: W.: D. B. LOOMIS, Stillwater, Deputy Grand Master.

R.: W.: JOHN C. WHIPPLE, Faribault, Senior Grand Warden.

R.: W.: C. W. THOMPSON, Hokah, Junior Grand Warden.

R.: W.: E. CASE, Minneapolis, Grand Treasurer.

R.: W.: GEO. W. PRESCOTT, St. Paul, Grand Secretary.

The M.: W.: Grand Master announced the appointment of, and proceeded to install the following Grand Officers, to wit:

W.: D. B. KNICKERBOCKER, Minneapolis, Grand Chaplain.  
 W.: LEWIS BRANSON, Mankato, Grand Marshal.  
 W.: C. R. SMITH, Hastings, Grand Standard Bearer.  
 W.: E. A. RICE, Wilton, Grand Sword Bearer.  
 W.: W. T. RIGBY, Clearwater, Senior Grand Deacon.  
 W.: S. S. BURLESON, Wabashaw, Junior Grand Deacon.  
 W.: C. F. CLARK, Anoka, Grand Pursuivant.  
 W.: AUGUSTUS MERRITT, Monticello, Senior Grand Steward.  
 W.: J. C. DAY, La Crescent, Junior Grand Steward.  
 W.: A. RICHARDSON, St. Paul, Grand Tyler.

There being no further business to transact, the Ninth Grand Annual Communication of the Most Worshipful Grand ☐ of Minnesota, was declared at an end, and was closed in ample form.

A. T. C. PIERSON, *Grand Master*.

GEO. W. PRESCOTT, *Grand Secretary*.

## APPENDIX.

### REPORT OF COMMITTEE ON FOREIGN CORRESPONDENCE.

#### ALABAMA.

Thirty-ninth Annual Communication. Grand Master Ervin alludes to the death of two Past Grand Masters and a Grand Lecturer during the year. His action in allowing those who had committed suicide under the influence of delirium tremens, to be buried with Masonic honors, is referred to in our notice of Missouri. We find from the address, that "as far back as the year 1846, the Grand ☐ of Alabama pursued the policy of loaning out its surplus funds." It becoming necessary to call in this fund, much difficulty has resulted. Some paid up like Masons, some desired compromise and delay, some were sued, and some, called Masons, defended the suits successfully, on the ground that the Grand ☐ by its charter was not empowered to loan money, and consequently could not recover. This matter was referred to a committee, who made a report, but the report was not printed, and the subject seems to have been postponed for another year. In the matter referred to by us last year, as to whether a second trial could be had upon new evidence, after an acquittal, and which was not decided by the Grand ☐, we find in the Proceedings before us that the majority report sustaining the Master of the ☐ in allowing a second trial, was adopted by the Grand ☐.

The report on Foreign Correspondence was made by Bro. S. A.

M. Wood, Past Grand Master. He is a genial writer—it is a delight to go through the Grand [ ] at their annual gatherings with him, for a guide. His report closes as follows :

“We rejoice in common with all our sister States that to-day Masonry is understood ; to-day Masonry is beautiful in the eyes of the world ; to-day Masonry is aware of the dangers of prosperity, and is making haste to prepare for adversity. Yes, never before in her history, have her craftsmen toiled so assiduously to beautify her temples and to lay the foundations thereof deep, and solid, so that when the storm cometh, neither the winds nor the waters can endanger her walls. If, then, her votaries are true to themselves, true to her teachings, true to the solemn obligations of men dependent on the Grand Author of Truth, Masonry is destined to live forever, ‘the wonder and admiration of mankind.’

Bro. Wood, as “Historiographer of Masonry in Alabama,” made a short report of his progress.

#### CANADA.

Fourth Annual Communication. Grand Master Wilson announces full recognition and fraternal intercourse established between the Grand [ ] of England and Scotland on the one hand, and Canada on the other. He presented the Grand [ ], in behalf of M. W. Brother Bierce of Ohio, with a setting maul made from the wood of an olive tree, that grew upon the Mount of Olives. Upon the question of exclusion for non-payment of dues, which he brings to the notice of the Grand [ ] for settlement, M. W. Brother Wilson says :

“It is of course scarcely necessary for me to say that there is a broad distinction to be drawn between the mere exclusion of a member of a [ ] for non-payment of dues, and his exclusion for gross immoral or infamous conduct—the conclusion to which I have arrived in my own mind is, that the mere non-payment of dues should not carry with it such a penalty as would deprive a brother of those privileges which are generally regarded as inherent in him as a Mason.”

The address is quite lengthy, a methodical practical document, and most admirable as the message of a presiding officer, to be laid out upon the trestleboard for the direction of the Craft in pursuing their labors.

The report on Foreign Correspondence was read by its author, R. W. Bro. Rev. Dr. Lundy. It is an excellent report, well worth the hundred dollars which the Grand [ ] voted to him for it. Noticing the recommendation of the Grand Master of Alabama to compile a history of Masonry in that State, Brother Lundy says :

“Your committee does not conceive that they are transgressing the due bounds of their report when they suggest a similar history of Canadian Freemasonry. It is now one hundred and thirty-eight years since Albion [ ], Quebec, now No. 17, on the Registry of the Grand [ ] of England, was founded, twelve years prior to the establishment of the first Grand [ ] on this continent, viz : The Grand [ ] of the Commonwealth of Massachusetts.”

The brother says of Entered Apprentices that in the [ ] of Eng-

land, they "have the right of voting on all questions of business and of mere routine; they also have the right to ballot for a candidate; but when anything comes before the brethren relating to the position or standing of Master Masons, or Fellow Crafts, then the □ is raised to the appropriate Degree."

#### CALIFORNIA.

When Brother McJilton of Maryland, called California "a good big girl," he was guilty of a "dowdism," as inappropriate in fact as it was ungraceful in metaphor. No Grand □ Proceedings present more truly eloquent, beautiful addresses than those of her Grand Master, N. Greene Curtis. No report on Foreign Correspondence shows more of sprightly humor combined with soundness of judgment and the wisdom of a discriminating experience, than come forth yearly from the brotherly pen of R. W. Grand Secretary Alex. G. Abell; no Grand □ transactions display more of the judgment of manhood, than is exhibited by our Golden State brethren when in legislative and judicial session. From the Grand Master's address we make the following selections:

"It is the fiat of Omnipotence that our passage through life should be made with a velocity apparently increasing in geometrical ratio. The day, the week, the month, the year, each seems but a tithe of its predecessor. Opened with the star of hope, each marks its meridian with the hand of toil, and crowns its close with the fruition of its morning dream, or with a lesson upon the uncertainty of human anticipations. \* \* \* No discordant element has been permitted to do more than poison itself and die—no root of bitterness has flourished in our midst. The retrospect is full of calls for gratitude, and the future bespeaks a firm reliance upon Omnipotence—the one our first duty—the other our only safety. The object of this yearly gathering stands among human transactions alone. It has no counterpart in any other human convocation. In this annual meeting of the representatives of a great brotherhood, we lose sight, for the moment, of the purposes which bring us together, in the heart-welcome feeling which words can inadequately express. If there be a fellowship of minds, a sympathy of hearts in this wide world, which lifts us above the considerations of self and unites us more closely than the common bonds of friendship, that fellowship and sympathy are to be found around our common altar. A sympathetic chain, bright as the memories we love, binds us ever in fraternal union. \* \* \* I am permitted again to congratulate you upon the general peace, harmony and prosperity of our beloved Order throughout the world. At no period in our history has the Grand □ convened under more favorable auspices. Our brethren everywhere are zealously engaged in working together for the general good. The dissensions and partyisms so rife in other affairs, find no abiding place in our □; and in all the fullness and appropriateness of the spirit and teachings of the Fraternity, our members meet and act and part. Allow me especially to join you in thankfulness to the Supreme Ruler of the Universe, for the general exemption of the members of our Order in this Commonwealth, during the past year, from disease and death. To this providence all good Masons bow in humble submission, not questioning the wisdom of His ways. To His goodness we are indebted for the glorious achievements which our history chronicles in the past, and for the enlarged advantages and substantial blessings of the present; and to Him alone we must look for health, and strength, and wisdom, to accomplish whatever good has been confided to human hands."

The Grand Master reports the granting of Dispensations for eight new [ ]s, saying, "I recommend a careful examination of their work, and if it meets your approbation, that charters be granted them." The identical language, almost, of the preceding year. Good. Hasty multiplication of [ ] begets hasty work, hasty confusion, hasty shame to Masonry. He opposes the formation of the Masonic Congress, and the Grand [ ] declined to adopt the Articles of Association. He announces the appointment of your Grand Secretary as Representative of that Grand [ ] near the Grand [ ] of Minnesota. No commission has been received, however.

The report on Foreign Correspondence covers only thirty-eight pages, Bro. Abell being compelled for a season to "abandon pen and desk," thus cutting short his review of other Proceedings. Our brother in his many trials will have the warm sympathies of thousands to whom his fraternal writings have made him known and endeared. The only compliment we dare venture under the circumstances, is this: We took the California Proceedings home one evening for examination. Not having a pencil handy for marginal dottings, we rashly commenced "turning down corners," to mark passages of interest, for future reference; and the result is, the paper being heavy and somewhat firm, the book is just about spoiled for binding. Bro. Abell will oblige us, Grand Secretarially, by sending a fresh copy for the archives. Of course your committee cannot quote all the good things which we "made a note of,"—for a full sketch of them, "see original." Upon the subject of installation of Grand Officers, Bro. Abell, in noticing the Florida Proceedings, says:

"No person can legally install a Grand Master elect, save one who holds or has held a similar office."

"We find this quoted from a report of a committee of Mississippi, with the statement by Bro. Brown, that he 'fully concurs' in the proposition as a 'principle of Masonic law.' Was not this concurrence somewhat hasty? What Grand or Past Grand Master installed him who was first elected to preside over that Grand [ ] of England formed by the four original [ ]? What officer of that rank installed the first Grand Masters of Oregon, Minnesota, Kansas, Nebraska, Washington, and doubtless many other jurisdictions? None. In the first case, a Past Master probably performed the ceremony. In all the others he certainly did. Yet, if the proposition stated be correct, the organization of all these bodies was illegal, and the American Grand [ ] should not only, to a great extent, ignore each other, but should all join in a general repudiation of their parent."

Your committee incline to the belief, that while emergencies will arise demanding the forcible laying aside of general rules, and the disregard of the oldest law and the most universal "common usage," still even Bro. Abell will acquiesce in the propriety of a "principle of Masonic law," which in all other than extreme exceptional cases,

should require an officer to be installed by one who has at some time attained at least equal rank. We are pleased to find our own convictions the same with Bro. Abell's, "in the assertion of the plain justice of the proposition, that when a sentence of expulsion or suspension is reversed and annulled by a Grand ☐, it places, or should place the party thus declared innocent, exactly where he was before the injustice was committed—in membership in his ☐.

In his notice of North Carolina, Bro. Abell says :

"A case where a scamp had been reprimanded for whipping his wife, was very properly sent back to the ☐, where it occurred, for severe punishment. Perhaps it would have been better had the Grand ☐ at once directed the rightful penalty, and revoked the charter of the Subordinate which had thus disgraced the Society of which it unluckily forms a part."

Our brother's position upon the power of appeal, has caused some dissension by other committees, and he seems to have been misunderstood. He says : "We never dreamed of questioning the propriety of the usage that there should be no appeal from the Master of his ☐, for the reason that there is a higher authority to which an appeal may be taken, but we did and do still suggest that it is nothing less than an absurdity, that in a Grand ☐, a body from which there is no appeal, the *dictum* of an ignorant or presumptuous Grand Master, (and both those qualities have sometimes appeared,) should override the better sense and the better judgment of the entire assemblage, whose chief he unfortunately chances to be." And he leaves it to others "to judge whether a reverence for ancient customs founded on no better reason than that they are ancient, should outweigh every consideration of common sense and practical utility."

Your committee's comments of last year, are thus noticed :

"In noticing the adoption of the new regulation in Indiana, which permits the trial of Masters and Grand Masters, by the ☐ of which they respectively are members, Bro. Prescott remarks that 'Indiana in her legislation upon this matter, must please our California brother, for we find from the report of the Committee on Correspondence, that the Grand ☐ provides for an appeal from the decision of the Grand Master.' This strikes us as a violent saltatory effort at a conclusion. Because we rather like pickles, must we necessarily be fond of prussic acid? Because we see a sound common sense in a proposition to provide against the possible despotic dictation of a Grand Master to the Grand ☐ over which he presides, does it follow that we must suppose there is any sense at all in a regulation which authorizes the most insignificant Subordinate within its jurisdiction to depose that high officer if perchance he be of its membership? Our opinions upon both these subjects have been more than once expressed, leaving no occasion to repeat them here ; and if our esteemed brother of Minnesota had done us the honor to read them, he need not have wandered into a conjecture, but would have learned that the Indiana regulation upon the one last named does not please us at all ; and that moreover the Grand ☐ of California has never 'provided for an appeal from the decision of the Grand Master.'"

Your committee are delighted to see the above correction. Bro.



Abell, in the heat of his argument upon this topic last year, misled us by some strong assertions—by rather making a meal of his pickles, than using them as an appetizer. We are always rejoiced at being beaten by a man's proving himself better than we thought him to be.

### CONNECTICUT.

The Grand Master, John C. Blackman, reiterates some old truths, which are generally neglected now-a-days. He says:

"I only wish to 'stir up your minds, by way of remembrance,' when I observe that our [ ] should always be places where Apprentices may be entered, and not only taught the signs and symbols of the Order, but also to begin practically to ascend the 'theological ladder,' and diligently cultivate the 'cardinal virtues.' Then passing to the Degree of Fellow Craft, they may learn more perfectly to 'subdue their passions, act upon the square, keep a tongue of good report, maintain secrecy and practice charity;' and taking the 'third step in Masonry,' may become living illustrations of that virtue, 'fortitude and integrity,' which it is the great object of this Institution to promote. By being Masons 'in deed' as well as in 'word,' faithfully carrying out the principles inculcated in our ceremonies and lectures, we may rest assured that, though many gain admission to our [ ], such will be the enlightening and elevating moral power exerted over them, that when they stand in their place as 'upright regular made Masons,' they will not bring discredit or reflect dishonor upon the character and standing of the Order by which they have been 'raised to that sublime Degree.'"

He granted seven Dispensations during the preceding year, four of them being for the revival of [ ] once existing in those places. This fact he mentions with great satisfaction. A question having been referred to him where two brethren of a [ ] claimed the election to the office of Master, the Grand Master decided, that the blanks cast in an election of officers should not be counted, saying he was confirmed in that opinion by Grand Masters and Past Grand Masters of that and some of the sister Grand [ ]. The Deputy Grand Master reported a case where a [ ] had elected for the office of Master, one who had never been elected as Warden. The Senior Warden, who was acting as Master, thereupon refused to allow the election to proceed, and closed the [ ]. The Deputy Grand Master decided the brother to be their Master elect, and installed him in his office, and at a subsequent meeting he ordered the brethren to proceed with their election, which they did, he presiding and installing the officers.

Resolutions were passed relative to the death of Hon. Chas. A. Ingersoll, formerly a member of the Grand [ ]; also declining to participate in a North American Congress. The President of the Connecticut Masonic Historical Society made a report, in which among other matters, he gives a list of all the Grand Masters of that jurisdiction, with time of election, length of service, and residence, from the organization of the Grand [ ] in 1789. The whole

number is twenty-six. One Grand Master, Stephen Titus Hosmer, served for eighteen years.

The Grand Lecturer presented the report on Foreign Correspondence. It is an excellent selection of sayings and doings of other jurisdictions. Bro. Storer says:

"We know, from nearly forty years experience, as a *working* Mason, that [ ] cannot, as a general thing, keep up good work with frequent changes of working officers, especially of Masters. It is true that there are instances—but they are rare—of a novitiate becoming a perfect workman by a service of one term; but such a case is an exception to the rule, and does not disprove it. The best working [ ] are those which, having the right brother in the right place, keep him there as long as he can be induced to stay."

#### DISTRICT OF COLUMBIA.

A committee of Masters of [ ], to whom the matter of suspension for non-payment of dues had been referred, made quite a lengthy report at this Communication. The conclusions of the committee, based upon the fact that "until a comparatively late period, no such bodies as distinct chartered Subordinate [ ] were known," are stated as follows:

"For these reasons, your committee are of opinion that the failure or neglect to pay [ ] dues does not constitute a Masonic crime; that it is no breach of any general law of Masonry, and that therefore it cannot upon any just principle warrant the infliction of a punishment upon the defaulting brother, which would disturb the relations existing between him and others as members of the Fraternity at large, or which would deprive him of any purely Masonic privileges. They are also of the opinion that the failure to comply with the requirements of the by-laws in this respect, is such a breach of the contract existing between the individual brother and his [ ], as justified the termination of his membership and his exclusion from all mere [ ] privileges."

The report coming up for discussion, an amendment to the Constitution was offered, and the matter consequently lies over. We make the following quotation from the Proceedings bearing upon the same subject:

"R. W. D. Grand Master Y. P. Page, submitted the following question for the decision of the M. W. Grand Master:

"Is it competent or proper for a Subordinate [ ] within this jurisdiction, to issue and serve a regular Masonic summons upon its members to appear in person or otherwise to show cause why they should not be suspended for the non-payment of their dues, or whether the by-laws of the [ ] in this respect should not be enforced against them.

"In reply the Grand Master stated that the exposition of a member's inability, or other motive to pay the dues exacted as a condition of his continued membership, or to offer reasons why the prescribed penalty should not be inflicted upon him, was among the *privileges* of a Mason, of which he might avail himself or not, at his option, and consequently that it was not only highly inexpedient, but that in his opinion it was not competent for a [ ] to issue a summons to compel him to do so."

The Committee on Foreign Correspondence, Schwarzman chairman, present a valuable "abstract from the Proceedings of sister Grand [ ]." There is no address of the Grand Master in the Proceedings.

## IOWA.

The Seventeenth Annual Communication of this Grand ☐ was held at Burlington, which gives occasion for the following reminiscences of the Grand Master :

"At this Grand Communication we have met at the birthplace of Masonry in Iowa. Yonder, but a stone's throw from where we now are, is the sacred spot where was erected the first altar to Masonry—where was first opened the great light in a regular ☐ in this State. Before me I now see some who then assisted in erecting that altar, and in opening that sacred book—who responded to the first sound of the gavel in Iowa. Their locks are whitened and their faces are venerable with years. Their heads are crowned with honor—the honor of true manhood and Masonic integrity. Before me now, and in your midst lies that open book, and in my hand I hold that gavel which for the first time called to order the first ☐ in Iowa. Nearly twenty years have passed away since its first sound was heard in the then untamed wilds of this our now happy State. A few faithful hearts assembling together from different parts of our country, strangers in all things but Masonry, met here and reared their altar, wielded and obeyed their gavel, whose sound has echoed and re-echoed in every vale, on every hill-top, beside every river, and over the wide plains of our fair land, till more than one hundred and fifty ☐ have answered its call."

A committee called the "Custodians of the Work," made a report, which closes with the following words :

"In conclusion, the undersigned can not refrain from congratulating your Worshipful Body that you have at last, through us, been enabled to secure the unadulterated 'ancient work.' That such a result has been attained to we regard as most fortunate for the good of Masonry in this jurisdiction ; and as morally certain to end all controversy, and thereby to give the eager Craft of Iowa, who care not to be 'tossed about by every wind of doctrine,' that peace and harmony which should ever prevail among the Workmen on the temple walls."

This "unadulterated ancient work" was obtained after consultation and comparison with Brethren Rob. Morris and Porter, of the Grand ☐ of Kentucky ; Willson of the Grand ☐ of Vermont, who is styled "the true link from Webb and Barney down," and P. . G. . M. . Humphreys of Iowa, who is styled "another 'true link from Webb and Barney down.'"

The Grand ☐ by a vote of 200 to 76, decided that the XXXIX Articles of General Regulations of 1721, never having been adopted by the Grand ☐, are not and at no time have been in force in that jurisdiction. The Grand Master having, under the Ancient Regulations, removed several officers of the Grand ☐ from their positions as officers in Subordinate ☐, a resolution was adopted, re-instating them in their Subordinate offices. To those who have read the Western Free Mason, the following resolution of the Grand ☐ will be interesting :

"Resolved, That this Grand ☐ hail with joy the spirit manifested by our Most Worshipful Grand Master, and Right Worshipful Grand Secretary, in manifesting a true Masonic, Christian and Fraternal course, in agreeing to forget and forgive all past real or imaginary wrongs and dif-

ferences, and that we here now express toward both our worthy and distinguished brothers and officers, our entire confidence in them as men, as Christians and as Masons."

The report on Foreign Correspondence was made by C. Stewart Ells, chairman. He closely followed his programme, and "studiously abstained from discussing the many questions of 'right and wrong' in Masonry;" so that we find nothing to quote.

### ILLINOIS.

Nineteenth Annual Communication. Twenty-six Dispensations for new [ ] granted during the year, and the Grand Master remarks thereon: "It will be seen that the increase of [ ] this year is but about half as many as the year previous, and to me this is an alarming increase." He says his official position has given him a deep insight into the true condition of the Order; that outwardly it presents a flattering picture, but on close inspection, many painful truths are to be found. Dissensions, strife and bitterness already rear their heads in our [ ], extreme anxiety to hold official station in our [ ], and the spirit of progress, as it is called, is continually devising new and better plans for the working of our ancient and honorable Institution, and an extreme anxiety to have a large membership regardless of the material." He says that, "It is a truth patent to every one, that intemperance to a great extent is in our midst. \* \* \* Nearly all the difficulties in the [ ], either directly or indirectly, proceed from this vice, and it is a crime that is very lightly dealt with generally." The following historical sketch is given by the Grand Master:

"The Grand [ ] was originally located at Jacksonville, where it remained until 1845, when it became, in the language of those days, a 'floating Grand [ ]'. In 1846, it met at Peoria; in 1847, at Quincy; in 1848, at Alton; in 1849, at Chicago; in April, 1850, at Springfield, and in Oct., 1850, at Shawneestown, when it was permanently located at Springfield."

Grand Master Buck regards the North American Masonic Congress as "of very doubtful utility," and does not "consider any necessity for any kind of National Organization."

From an adopted report of the Committee on Masonic Jurisprudence, we make the following extract:

"Your committee clearly understand that for many years it has been the avowed opinion of this jurisdiction that any member of a [ ], when in [ ], has the right to object to the admission of a visitor knocking at the door, and that it is the duty of the Master of the [ ] to heed such protest or objection and forbid his admission. Such also is the opinion of your committee."

The following resolution was adopted:

*Resolved*, That it is the duty of Masters of all Subordinate [ ] under this jurisdiction, to propound the following interrogatories to all candidates for initiation, previous to their admission:

"Have you at any time applied to any ☐ of Free and Accepted Masons for initiation?"

"Has your petition for initiation been rejected by any ☐ of Free and Accepted Masons?"

The Grand ☐ adopted a very beautiful installation ceremony.

The report on Foreign Correspondence was presented by the chairman, Bro. Laveley. It is not a review of other Proceedings, but a notice and discussion of various questions. Upon the question of appealing from the decision of the Grand Master, the committee, after quite a history of the action of the Grand ☐ of Illinois at various times upon this subject, say :

"Your committee have now shown that this Grand ☐ has never really endorsed or sanctioned in direct terms the right of appeal from the decision of the Grand Master, and are free to confess that the authorities and usage are against such a doctrine."

#### INDIANA.

Grand Master Downey notices the death of Bro. Abel C. Pepper, who was one of the delegates to the Convention which organized the Grand ☐ of Indiana, and subsequently served as Grand Master. Also, the death of a P.: G.: Chaplain, Rev. Calvin W. Ruter, and a P.: G.: Lecturer, Homer T. Hinman. Thirteen Dispensations for new ☐ were granted. Resolutions were passed by the Grand ☐ as follows: "That all persons, members of ☐ whose charters have been surrendered or arrested, and who were indebted to said ☐ for dues, upon application to become a member in any other ☐ in the jurisdiction of this Grand ☐, shall first pay over to the Grand Secretary the amount of his indebtedness to the former ☐. That no Master Mason, member of a Subordinate ☐ in this Grand jurisdiction, shall be eligible to the office of Junior Warden, or Senior Warden, or Worshipful Master, unless he is competent to confer the three first Degrees in Masonry, together with the lectures appertaining to the same." Repealing a former resolution, and leaving the several Subordinate ☐ "free to take such action in regard to Masonic burial and conferring acts of charity upon non-affiliating Masons, as they in their judgment may determine;" also, to admit the same to processions or not, at their pleasure. Dividing the State into eleven Masonic Districts, corresponding with the Congressional Districts, and for the appointment of District Deputy Masters, to exemplify the Work, deliver lectures, instruct the ☐ in Masonic law and usage, in the mode of keeping the records, &c. Declining to be a party to the North American Masonic Congress.

The report on Foreign Correspondence was made by Bro. John B. Fravel. He replies to Texas upon the liquor question, as follows :

"If the best Masons in the South are engaged in selling whiskey, we presume that the balance—the worst in the land—are engaged in drinking it! Is that inferential 'coultter too deep,' brother? For the information of our brother of Texas, we would say to him, that to our knowledge, there is not a Mason in all Northern Indiana engaged in this abominable traffic, not one. 'We speak that we do know.' This is the result of the action of our Grand □."

To the Minnesota committee, Bro. Fravel says:

"Truly, we admit that temperance 'is a great moral question,' and we do hope that our worthy brother will also admit that Masonry 'is a great moral Institution;' this being the fact, the conclusion is easy and positive that this great moral Institution possesses the inherent right to exercise jurisdiction not only over this, but all other great moral questions; if, then, from the view of the subject, these deductions are legitimate, how can we 'provoke discussion in sister Grand Bodies?' We hope that this enthusiastic brother may banish his fears as far as we are concerned."

### KANSAS.

Grand Master Rees in his address, announces the "continued prosperity of our loved Fraternity." He granted eleven Dispensations for new □ during the year, one being in the confines of the Rocky Mountains, "located," as he says, "within the newly discovered gold regions of the west, and literally amid the highest hills and lowest vales, where the sun, reflecting from perpetual snow, warms the rich vale into constant verdure." In speaking of Masonic literature, which he does not undervalue, Bro. Rees alludes to "the prevalence of a morbid propensity for becoming editors, which now prevails," and of "the fearful increase of Masonic publications," becoming "hungry for matter." Good hits, both of them.

The following report of the Committee on Charity, which was adopted by the Grand □, tells its own story with a beautiful simplicity that could not be improved on:

"Your Committee on Charity beg leave to report, that during the recess of the Grand □, they have been called upon to extend the sympathy and material aid of this Grand □ to a worthy member of Oasis □, No. 119, of the State of New York. This brother came to Kansas with his family, in the full enjoyment of health and the prospect of happiness. Soon after his arrival, his family were attacked with sickness, which soon exhausted the little sum laid by for emergency, and it was not until too late that the brother could overcome his pride sufficient to let his actual condition be known. His wife died, leaving four children to be cared for, and for this purpose, we could not refuse to grant the brother a loan of seventy dollars, to enable him to take them where they will be properly cared for, 'free from the allurements of vice.' Your committee would recommend that the amount be considered as a donation to the brother, and are of the opinion that in so doing we shall only have discharged our duty as Masons."

Our Kansas brethren had a very interesting variation from dry business during their session, the particulars whereof are briefly as follows: At a previous session fifty dollars were appropriated "for the purchase of a golden jewel to be presented to the Grand Master." Bro. Mundee, chairman, not being able to confer with the



other members of the committee, took it upon himself to decide as follows: "Knowing that a P. G. M.'s jewel could be worn and used by our respected brother, at the farthest, only once a year, namely: during the session of this Body, I thought I would act in the sense of the Grand ☐, by ordering a cane, which can be carried by our worthy and esteemed brother, and which can in almost every instance bring an object before his eyes, reminding him of the gratitude of, and acknowledgment of his faithful services by this Grand ☐.

This liberal construction of powers seems to have been satisfactory, and Bro. Mundeë was appointed to make the presentation. He did this with a short speech, almost verging upon flattery, saying: "In my estimation, never a mortal, whether Mason, statesman, soldier or citizen, was more deserving in receiving a present from his fellow-men, than you are." "May the cane," continues our brother, "always remind you of your straight and upright path in the discharge of your duties as a Mason and Grand Master." Bro. Rees most eloquently responds, among other things, that "If life had been to me one bright elysium sparkling with delight at every step I trod, from youth to withered age, this would be the greenest spot in all its rich luxuriance, and memory would cling to it with delight, through all the mazes of enraptured joy;" and further announcing that "should misfortune frown upon my later years, *supported on this cane*, I'll come to you with confidence for that condoling sympathy which burns lively within your bosoms now." We like to give these pleasing episodes.

The report on Foreign Correspondence is by the Grand Secretary, Bro. Mundeë, brief and well written.

From the address of the Grand Orator, we make the following extract, illustrating the power of Masonry in times of anarchy and passion:

"In August, 1856, when the citizens of Lawrence and Leecompton met only at the point of the bayonet, I had the honor to accompany Acting Deputy Grand Master O. C. Stewart to Lawrence, for the purpose of constituting the ☐ and installing the officers at that place. We saw numbers of armed men, and heard of numbers of prisoners who had been arrested for encroaching on the bounds of a *corps d'armee*, and without that universal passport which Masonry gave us, we certainly would have shared the prisoner's tent. But we were not molested nor insulted in our peaceful mission, and the brethren received us hospitably and parted with us fraternally."

Several anecdotes are related, illustrative of the strength of the mystic tie.

The Grand ☐ ratified the Proceedings of the Convention at Chicago.

## LOUISIANA.

Forty-eighth Annual Communication. Grand Master Todd says : " By our Supreme Master's blessing I am able to announce to you that Masonry in Louisiana is in a highly prosperous condition. \* \* The past year has been one of unusual prosperity to the people of this State ; we have had in this city entire exemption from the dread epidemic which in many former years scattered disease and death amongst us. But few of our Fraternity have been taken from us, and yet amongst those few are some who stood highest and most honored in our ranks. Two P. G. M.'s have been summoned to the Grand ☐ above. Robert Preaux, who presided over this Grand ☐ in 1845, and who held the responsible position of Deputy Grand Master in 1844 and 1849, a citizen universally loved and respected, died in this city on the 5th of May last. In September following, our much loved and venerated brother, Amos Adams, was also removed by death."

The reception of R. W. Bro. E. A. Hodsdon by our own Grand ☐ as the Representative of the Grand ☐ of Louisiana, is noticed by the Grand Master, who says : " The response of Bro. Hodsdon is so replete with brotherly sentiments that I extract the concluding portion, which exhibits the true light in which Masons, throughout the whole extent of our common country, should regard each other."

The following decisions were made by the M. W. Grand Master : " That a member who prefers charges against a brother Mason, cannot *vote* upon the trial of the accused. That no one can be admitted to a participation of our mysteries, even after undergoing the ordeal of a ballot, so long as a brother objects to him as unworthy. If, however, the candidate has received his first Degree, and has been elected to receive his second, he cannot be stopped except by having charges preferred against him. That it is contrary to the voluntary character of our Institution to compel a brother to accept an office which he felt unwilling to fill, or unable to perform the duties of." He reports that the number of clandestine ☐ in the city appears to have increased, judging from their advertisements, and mentions having " received several communications from persons who have been deceived into joining one or another of these pretended ☐.



The evil will not be very serious, probably, for one of these victims says, " everywhere I presented myself, in Marseilles, London, Gibraltar, New York, &c., I was shamefully rejected as a clandestine Mason."

The Committee on Masonic Jurisprudence made a report, which



was adopted, that "They can find no objection to the trial of a brother actually suspended for another offence than the one for which the suspension was decreed. A suspended brother is in a position similar to that of a person under sentence of imprisonment under the criminal law, which by no means exempts him from trial for a capital crime, or from execution, if found guilty."

The Committee on Appeals and Grievances made the following report, which was adopted:

"In examination of cases before the committee, as well as from their own personal observation and experience, the committee find evidences of a practice too common among Masons, which ought to be denounced and corrected. We mean the abuse of confidence obtained in consequence of being a Mason. In many cases, the Masonic faith is not pledged in words; but your committee hold that between those who recognize each other as Master Masons, Masonic faith is always implied, and that no Master Mason can divest himself of his character when dealing with a known brother, but is always bound to do him justice, to avoid doing him wrong either by promising him what he has not reasonable grounds to believe he can accomplish, or by omitting to do all he possibly can to comply with what he does promise."

Brother—now M.: W.: Grand Master—J. Q. A. Fellows, made the report on Foreign Correspondence. He does not review and notice the Proceedings of other Grand Bodies, but devotes himself almost exclusively to discussing the powers and prerogatives of Grand . He says, "Our report is in the nature of a letter, addressed through the Grand  by its Corresponding Committee, to all with whom it is in correspondence." As the reports of your committee are not in the nature of any such thing, we cannot accomplish our purpose by following Bro. Fellows' style—with which, of course, we find no fault at all.

#### MAINE.

Grand Master Chase, in opening this Grand , makes the gratifying announcement, that "During the year which has just passed, we have been favored with more than ordinary success; large accessions have been made to our numbers, renewed efforts have been put forth, and new  have been quickened into life where but one year since the sound of the gavel was unheard. \* \* \* At no period in the history of Freemasonry in this State have we occupied so high a position." Feeling allusion is made to the death of P.: G.: M.: Robert P. Dunlap, and one of the Grand Chaplains, Rev. Cyrus Cummings. Bro. Dunlap was a prominent citizen of Maine. "More than twenty years of his life were spent in the public service of the State and nation." He, as well as R.: W.: Bro. Barker, whose death we last year noticed, was present at Chicago, in September last, in usual health. A few months afterwards he passed away "full of years and honors." Seven Dispensations

for new [ ] were granted during the year. Attention is called to the importance of writing the history of Freemasonry in Maine. "Already has it existed in what is now our jurisdiction for more than one century. Forty years have elapsed since the organization of this Grand [ ]. During this period, twenty different brethren have been called to preside over its labors, twelve of whom only are now living."

Further correspondence has been going on with the Grand [ ] of England relative to the border troubles referred to last year. Those difficulties are not settled, and much ill-feeling is resulting from the apparent determination of our New Brunswick brethren to get the material for their temple across the line. The inference is allowable that they like Yankee stuff the best.

The Committee on Dispensations and Charters report, that petitioners for a new [ ] are, by the granting of the charter, dimitted from the [ ] of which they were previously members. The Grand [ ] seems to have acquiesced in this view. The Grand [ ], by resolution, adopted as a text-book for that jurisdiction, "the edition of Webb's Monitor, published in 1816, or a transcript of it." The following history is given:

"Webb, who published his Monitor in 1797—and it was the first book of the kind ever published in this country—commends his book to the Craft as a compilation from the illustrations of Preston, an English Masonic writer of celebrity, whose work was published as early as 1788. Webb's Monitor was adapted to the work and lectures which he taught and widely disseminated in this country. It is claimed that his lectures, while they possessed all the beauty of the Prestonian system, were presented to his disciples in a more attractive form than those of the former, in consequence of their brevity. He innovated so far on the established lectures of the day as to reduce the sections of the first degree from six to three, those of the second Degree from four to two, those of the third Degree from twelve to three."


The Committee on Foreign Correspondence give their brethren an excellent summary of other Grand [ ] Proceedings. Of Minnesota the committee say:


"The Proceedings from Minnesota have been unusually interesting for a few years past, and highly creditable to the Masonic talent in that new State of the North-west. The work of forming a Masonic Congress at Chicago, was greatly facilitated by the previous labors of Grand Master Pierson."

#### MISSOURI.

Fourteenth Annual Communication. The address of Grand Master Boyd was read, he not being present. It mostly relates to some difficulties resulting from the action of the Grand [ ] upon the Masonic College at Lexington.



The opinion of the Grand Master elect, M. W. Marcus H. McFarland, being requested, he decided that "[ ] U. D. may ad-

mit to membership in the usual manner worthy Master Masons." This power is denied in our own jurisdiction. A very interesting and very Masonic part of the Missouri Grand  Proceedings is the contribution to charity.

The following donations are recorded : Four hundred dollars to the Masonic Board of Relief at St. Louis ; two hundred dollars to a similar Board at St. Joseph's ; fifty dollars to a Mrs. Pinkney ; one hundred and fifty dollars to "Brother Jacoby ;" one hundred and twenty-five dollars to the Hannibal  Charity fund ; fifty dollars for the benefit of an orphan charge ; a liberal compensation to the Grand Tyler. The Grand Secretary's salary was increased to a thousand dollars.

The report on Foreign Correspondence was made by the Grand Secretary, Brother O'Sullivan, and is, like his preceding ones, able, interesting and truly Masonic. Brother O'Sullivan neglects no opportunity to bring into notice the moral demands which Masonry makes upon its votaries. Dissenting from the action of the Grand Master of Alabama, he says :

"A suicide *should not* have the last honors of Masonry performed over his grave ; nor should the 'broad mantle of charity' be so strained as to rend it in twain ; it can not by any extension be made to cover the guilt of him, who, in spite of the teachings of Freemasonry, will first by continual dissipation unseat reason from its throne, and then with suicidal hands destroy that life which God for noble purposes had given him."

The Grand Master of Alabama, "from a desire 'not to obstruct in the ceremony the gushing of the Masonic heart with sympathy, or to refuse to extend the broad mantle of charity over the foibles of a fallen brother, did not deem it necessary to interdict by his authority the performance of this ceremony, but left it to the widow and discretion of Subordinate ." There is a kind of "sympathy" which is really a callousness, or want of sensibility toward crime, rather than a tender pity for the unhappy criminal. Brother O'Sullivan says of the North American Masonic Congress, "And this is to be the great blessing which will dispel the fogs and mists which now envelope Grand  , but which will fade as the dew before the morning sun, when that body, which will 'counsel and advise on questions of Masonic Jurisprudence,' is thoroughly organized and presented in all its grandeur to the astonished gaze of the Masonic Fraternity of the United States." As that is all he has to say upon the subject, we put him down as in favor of the new body—*very much so.*

#### MISSISSIPPI.

Forty-second Annual Communication. Grand Master W. P. Mellen says: "Probably at no time in our history, when numbers are considered, has there been more harmony in the Craft, greater pros-

perity, more enlightened zeal in the prosecution of our work, or as profound a knowledge of the duties and mission of Freemasonry." He narrates the following:

"In connection with the idea of mixing rights and ceremonies of different societies, I beg to bring to your notice for a record of your condemnation, that Masonry may not suffer for that for which Masonry is not responsible, but has been foisted upon it, at least in one ☐, not, however, in this jurisdiction, and without authority in any. In all the history in Freemasonry, either written or traditional, a like occurrence has not taken place before in a York ☐. I know nothing of the fact, but presume from the circumstances and the character of the ceremony, that it had its origin in Paris, during the so called 'Reign of Reason.' I allude to the ceremonies in a ☐ in New Orleans, of a Masonic baptism, or as entitled, 'the Baptism of the adoption of Lutons,' or the sons of Masons. It appears to be a kind of travestie of the Christian's ordinance, but differing in form, the boy dipping his left hand into the urn. Although I could not believe that our brethren in New Orleans meant any disrespect to the church I could not but feel shocked in reading the newspaper account of this transaction."

The Grand Master complains that ☐ are not always well tiled; "that too much goes out of the ☐.



He thinks some of our ablest writers and most distinguished Masons "do not appear to understand the necessity, or the art of writing under a veil," that they "underrate the intelligence both of the public and of the Fraternity." He calls the Masonic Congress, "a creation, but with neither body nor soul." In concluding his address he remarks:


"It has been before well and truthfully said, that for order and decorum, no assembly of men surpasses a ☐ of Masons. In truth for the past thirty years, the period of my membership in this body, I have never known an instance in which a brother was called to order for any disturbance."

The Grand ☐ indefinitely postponed further consideration of the North American Masonic Congress, on the ground that there was no necessity for such a body. The report adopted, says: "The proposed Masonic Congress is without body and soul in its present skeleton presentation; but organized, and it will assume to exercise powers which, at first deemed unimportant and non-essential, or of doubtful propriety, will be acquiesced in by the Grand ☐, and afterwards by small and gradual accretions of undelegated powers, will become an overshadowing influence, and determine for us who shall be our brethren. The history and tendency of power is that of assumption and aggression, and we can not better accomplish the common destiny of our beloved Brotherhood, than by opposing resistance to doubtful beginnings." P. G. M. Wm. H. Stevens was recognized and accredited as Representative from this Grand ☐, at and near the Grand ☐ of Mississippi. The report on Foreign Correspondence is by the Grand Secretary.






## NORTH CAROLINA.

The Grand Master, M.: W.: Alfred Martin, devotes the first three pages of his address to a beautiful oration upon Masonry, its antiquity, its memorials—the only visible remains of such nations as Ancient Persia, Egypt, Greece, Idumea—its mission, its preservation. Coming from those glorious dreams of past trophies suddenly down to the Masonry of to-day, he speaks of Grand Lectures, of Grievances and Appeals, and the many other modern employments of “Ancient” Masons. The contrast most forcibly reminds us of the excessive pettiness of our present sphere as members of such an Order. Are we accomplishing our mission? building edifices which shall stand “the tooth of time and vague of oblivion?” Are our moral temples “all glorious within,” and are the “little deeds of kindness, little words of love,” going out from us daily, and forming memorials of our Order, that will stand unmoved when wood and marble shall have alike perished? The Grand Master makes an earnest appeal in behalf of their college; says he granted six dispensations for new ; calls attention to, and advises correction of a practice prevailing in some Subordinates, “of leaving the minutes or journal of Proceedings of one meeting of the  to be adopted or confirmed by the succeeding meeting—from which practice, he declares, “has arisen many disputes, erroneous proceedings, and much bad feeling among the members.” He thinks there is no necessity for a Masonic Congress. The Grand Lecturer makes a cheering report of the zeal of the brethren and their desire for knowledge.

An adopted report speaks of balloting for a candidate at each succeeding Degree, of which some of the  had been guilty, as a “manifest impropriety, indeed, infraction of the plainest principles of Masonic usage.” And yet, some jurisdictions would apply the same language to a failure to ballot on each Degree! Both extremes are undoubtedly wrong. We are in favor of but one ballot, reasoning on general principles; but are not prepared to say that those who differ in opinion violate any law of Masonry. “The landmarks of the Order” are not so plenty, nor so immaterial except as landmarks, as we used to suppose.

Brother P. W. Fanning made the report on Foreign Correspondence. Speaking of non-affiliated, he says:

“Before you talk of *compelling* Masons to join a , the  must first be compelled to receive them. If an individual complies with all the obligations imposed upon him on his admission, no others can be justly demanded of him. It is optional with him on his initiation, to join the  or not. \* \* \* An individual once made a Mason, can not be deprived of any of the characteristics with which he was then endowed, except for Masonic offence.”

Bro. Fanning is very energetic in his opposition to R.: W.: Bro. Mackey's assertion that the Grand ☐ may restore an expelled Mason to his membership as well as to the rights and privileges of Masonry. "We do not hesitate to express the conviction," says he, "that should our Grand ☐ even adopt such a regulation, and attempt to put it in practice, every Subordinate ☐ in the country would instantly, by acclamation, avow its discontent at so unsufferable a usurpation." Why, then, we ask, allow the Grand ☐ to restore an expelled Mason to the rights and privileges of Masonry? Why allow an appeal?

#### OREGON.

Ninth Annual Communication. Grand Master Stark being absent, the annual address was delivered by the Deputy Grand Master (now Grand Master,) Amory Holbrook, who, we learn from the report of a committee, was acting Grand Lecturer, acting Grand Master, and chairman of the Committee on Foreign Correspondence during the preceding year. There is nothing of general interest in the Proceedings or address. The report on Foreign Correspondence is lengthy but there is nothing in it to strike out. Noticing an objection to the action of the Grand ☐ upon the liquor question, by Brother Able, of California, who asks, "why punish the retailers especially, and give immunity to the larger dealers?" Brother Holbrook replies:

"We are aware that the question has its difficulties, and if we had our own way we should prefer that no man who is in the habit of 'putting the bottle to his neighbor's mouth,' whether the bottle holds a pint or a gallon, should be allowed a place in our Association, that professes to inculcate brotherly love and relief, as its especial tenets, while temperance is one of its crowned cardinal virtues. No one questions the propriety and duty of a ☐ to subject to discipline a brother who daily degrades himself and the Fraternity, by intemperance, but what consistency is there in expelling or suspending him, while a member of the same ☐ is daily growing rich by furnishing him with the means of his moral and Masonic degradation!"

Bro. Holbrook hits your committee as follows:

"One other remark, and we leave our brother's excellent report. Quoting the following from the Nebraska report, 'Our brethren who are guarding the North-west, though Masonically in the place of darkness, by their published Proceedings show them not to be in want of further light,'—he very coolly appropriates this as a reference to Minnesota. He may have inferred from the compliment that such was the writer's meaning, but in any other view it shows that geography is sadly out of joint over there in the centre of the workmen. Please to get and study a new map, and also to bear in mind that Oregon and Washington take care of the North-west corner, and if any compliments belong to that unfortunate and despised locality, we will thank our inside brethren to let them travel to the outskirts where they belong."

We acknowledge ourselves both convicted and convinced. The truth is, *this* used to be "the North-west,"—all down-east called it so, and we got into the habit of believing it, before Oregon and

Washington were fully discovered." And then, again, the compliment seemed as naturally to belong to us, that we were thoroughly astonished upon reading Bro. Holbrook's well-put claim. We yield, of course, otherwise it would be impossible to adhere honestly to our *present* position, that Minnesota is the centre of the inhabitable globe. Take what belongs to you, unfortunate North-westerners—perhaps our Nebraska brother will say something good about us by-and-by.

#### RHODE ISLAND.

1859. Grand Master Hutchison in closing his address, declines being a candidate for any office, and says :

"I have now been an active member in our beloved Institution for more than thirty-eight years; and in that time what mighty changes have taken place in this world! But Masonry, notwithstanding persecutions from within and from without, remains the same, unchanged and unchangeable. I see on one side a very few of my old compeers, who stood manfully side by side, when it required great moral fortitude to be a Mason, and who by their courage and constancy carried our Masonic Ark through the conflict to a place of safety.

"On the other side, I see all young men; and between them a gulf of nearly one generation, which occurred during the dark and stormy days of persecution, through which we had to pass. These younger men will soon be called upon to fill the places we now occupy, and take up the responsibilities which we must very soon lay down; and that they may be so directed by wisdom from on High, that their work may be supported by the strength of virtue, and their every action adorned by the beauty of holiness, is the earnest prayer of your Grand Master."

The Grand ☐ construe the Ancient Regulation that no Mason can be a Master until he has acted as Warden, to refer only to a ceremony not practiced in this jurisdiction, saying a candidate "must 'act' (not serve) as Warden before he can be permitted to see the beauties of that [the Master's] sublime Degree."

Bro. Thos. A. Doyle, the present Grand Secretary, presented the report on Foreign Correspondence. He regrets "to see published at length the charges and specifications in cases of discipline of members," saying, "it is sufficient for the world that Brother A. B. has been guilty of unmasonic conduct, which after investigation by the Grand ☐, deserved and received the proper punishment. If any *brother* wishes the points in the evidence, let him go to the Grand Secretary's office and obtain them." Other committees, we have noticed, occasionally regret that such cases of discipline are not more fully reported. Bro. Doyle makes his strictures in noticing the Connecticut Proceedings, and strangely enough, Bro. Neill of Texas, a P. G. M., by the way, finds fault with Connecticut, for the opposite cause, saying, "they, in committee report no facts, but give the result of the finding in a few words, and we never know the complaint, crime or cause."



their archives, that he was there made such, if when death comes, he, before, or his family afterwards, request Masonic burial, the service is performed, and perhaps at the grave some aged brother may say of the deceased, 'I knew him forty years ago when he was quite an active Mason,' for in Rhode Island many a man may be found who has been a Mason more than that length of time, and some for more than sixty years. They still remain as memorials of the past, not burdened by dues, not compelled to attend a ☐ against their will, in order to secure a Masonic burial, or charity for their widows and orphans."

Three pages of the Proceedings are *in memoriam*; one for P.:. G.:. M.:. Moses Richardson, who died at the age of 84, one for G.:. S.:. Wm. C. Baker, whose age was 62, and one for Isaac Aldrich, P.:. M.:., whose age was 77.

#### SOUTH CAROLINA.

The address of Grand Master Buist is quite lengthy. He reports having granted ten dispensations for new ☐, one being in Cuba. "Two ☐ had been previously established on that island," says he, "and are now in existence; it was the object of the petitioners, at whose instance the dispensation was granted, to obtain a charter for the purpose of uniting in the establishment of a Grand ☐, to be known as the Grand Orient of Cuba." He also reports having summoned an occasional ☐, and made a Mason at sight of Col. Charles Augustus May, a well known and distinguished officer of the Army of the United States. He again earnestly calls attention to the necessity of an immediate commencement in collecting and preserving material for Masonic history. Alluding to the assertion sometimes made that Masonry has accomplished its purpose, and, wholly unsuited to the civilization of the present age, must exist only as a relic of the past, the Grand Master says:


"He knows little of Masonry who supposes that it repudiates the refinement and progressiveness of the age. Ancient and venerable as it is, looming up from the mighty past as an Institution Grand and peculiar, enriched as it is with a halo of glory, it would scarcely fulfill its destiny were it to do so. It has a mission—one of transcendent interest—of mighty consequence. It wages the great irrepressible conflict—that of truth against falsehood, of ignorance against error. It would therefore be little calculated to effect its objects; it would illy stand forth as a combatant and achieve its victories, were it not to recognize the developments of the age, and yield some little obedience to their requirements. But while we may not repudiate this spirit of improvement and not neglect to accommodate ourselves to its behests, there is no axiom more worthy of inculcation, than that the preservation of the Institution is dependent on a rigid and uncompromising adherence to its landmarks. These are the great lights by which we are to be guided, and if they become extinguished we will be enveloped in cimmerian darkness. They need no change. They have stood, and ever will safely stand stationary in the countless mutations to which all things human have been subjected. They need not vary with time, or place, or circumstance, but will ever, as they have in times long past, unchanged and unchangeable, serve as beacon lights to guide us through the storm and tempest, and preserve our Institution pure, unsullied and immaculate. It is not in the power of any man, or set of men, to make innovations upon the body of Masonry. It stands first as a system,





unique and symmetrical, and to mar its fair proportions, would be to inflict a fatal wound upon its vitality. Its course is onward, silent and imperceptible though it be. Unhurt by the fall of empires, or the struggles of revolutions, it still stands firm and immovable as the mighty rock around whose base the broad billows of old ocean roll and beat without injury. Advancing step by step over barrier and obstacle, it lifts its proud head to claim the obeisance of the nations. In the burning plains of Africa, the frozen regions of the north, in the favored and sunny spots of the south, it may be found prosecuting its noble designs of beneficence and love. In the north and the south, and the east and the west, or whatever spot its brilliant star has shed its radiance, joyous voices join exultingly in the anthem, 'Hail, Masonry divine!'"

R. W. Bro. Mackey takes the ground that "no technicalities of law, no plea of *autrefois acquit*, no mere verbal exception, should be allowed for the escape of a guilty member; for so long as he lives in the Order, every man is subject to its discipline. A hundred wrongful acquittals of a bad member, who still bears with him the reproach of his evil life, can never discharge the Order from its paramount duty of protecting its own good fame and removing the delinquent member from its fold. To this great duty all private and individual rights and privileges must succumb, for *the well being of the Order is the first great law in Masonry.*"

One more extract from Brother Mackey :

"An opinion seems to pervade the minds of many brethren, that a candidate has some sort of an implied right to initiation, if he is a worthy and moral man; and that for any member to exercise his own opinion, and to blackball such a man, because he does not like him, is to commit a Masonic offence. It should never be forgotten, that initiation into Masonry is, in every sense of the word, a favor which not even a king or kaiser can demand, but for which he must humbly pray, and that every Mason who is the member of a , has the inalienable right to vote for the reception or the rejection of whomsoever he pleases, without the slightest question of his motives, or the least imputation of their correctness. This right he possesses as clearly as he does that of selecting whom he pleases for his friends and companions, or of designating whom he chooses to live with him or to accompany him on his own party of pleasure."

#### TENNESSEE.

Forty-seventh Annual Communication. Grand Master Frizzell announces "that continued prosperity has attended our beloved Institution during the past year, and that a degree of harmony exists so far as he is advised, not surpassed in the former history of that jurisdiction." He mentions that "more than ordinary interest is manifested by the Fraternity there in the investigation of the jurisprudence of Masonry." A great many petitions for dispensations were presented which he declined, saying, it would be very difficult, and perhaps impossible to be too stringent upon the subject of increasing . It strikes your committee that had some other Grand Masters thought and acted likewise, we should have been spared the pain of many a lamentation over the immorality and general laxity creeping in and rolling over . The Grand Master gives the following scrap of history :



"Through Brother H. L. Claiborne, the representative of our deceased P. G. M., Thos. Claiborne, I am in possession of two papers connected with the history of the formation of the Grand ☐ of Tennessee. One is addressed to 'the Right Worshipful officers and members of Cumberland ☐, No. 60, in the town of Nashville, State of Tennessee, (now Cumberland ☐, No. 8, in the city of Nashville,) and summoning it 'to appear collectively or by representatives,' at a convention of Masons, 'to be held on the 27th day of December next,' thereafter in the town of Knoxville, for the purpose of constituting a Grand ☐ for the State of Tennessee.' This summons is signed by Robert Williams, Grand Master of Masons of North Carolina, and is dated September 28, 1813.

"The other is the commission issued by the same authority, and dated the same day, addressed to 'Edward Ward, Esquire, of Davidson County, State of Tennessee,' appointing him, 'together with the Hon. John Overton, the Hon. Felix Grundy, the Hon. John Rea, and William Dickson, Esq., or any one of them,' to instal the Grand ☐ of the State of Tennessee, agreeably to an appointment of officers which may be made by a convention of Masons, to be assembled in the town of Knoxville, on the 27th day of December next, (1813.)"

And in this connection the attention of the Grand ☐ is called to the great necessity of making preparation for a reliable history of Masonry in Tennessee. In closing, the M. W. brother makes some excellent remarks upon Masonry—*genuine* Masonry—Masonry that is some *do* and not all merely *say*. "Masonry," says he, "requires of its votaries not only that they *know*, but that they *do* their duty." Ah! if men but performed so far as they had knowledge—if Masons, even, as a body, were *sincere* in their professions, and *true* to their obligations, there would be a new moral world.

A monument to the memory of P. G. M. Wilkins Tannehill, was dedicated during the session, the Grand ☐ marching in procession to the cemetery for that purpose. The ceremonies on this occasion were so beautiful and impressive that we copy them entire.

"The brethren being arranged in proper order, Brother Thos. McCulloch, P. G. M., introduced the ceremonies with the following address:  
"M. W. Grand Master:

"The committee appointed by the Grand ☐ to erect a monument to the memory of our deceased brother, Wilkins Tannehill, P. G. M., have performed their duty, and the monument is ready for dedication. It is plain and chaste, and in keeping with his simplicity of character, and is therefore a proper testimonial to the memory of our distinguished and beloved brother."

"Charles Scott, P. G. M. of Mississippi, then spoke as follows:

"It is good for us to meet together and think of the departed. We have assembled to circumambulate this holy ground, and dedicate this monument to the memory of a much loved and honored Master; and there is a beauty and gratefulness in the testimonial. A monument was erected to one of our first and most excellent of the Craft, made of Parian marble, and beautifully delineated. You need not be reminded of the meaning of the broken column, the open book, the urn, the sprig of acacia, the weeping virgin, and Time playing gently with the ringlets of her hair;

"The recollection of a wondrous event is fresh within us, and we seem now to hear the thrilling strains which wailed beneath the arches of the first temple, as slowly and awfully the body of its inspired architect was laid in an oblong square—a silent and mysterious grave. But death has been vanquished. O death! I will be thy plague! O grave! I will be thy destruction!

"The temple which Solomon builded prefigured the tabernacle of the flesh, in which the eternal word was found. A band of nefarious ruffians rushed against the antitype and leveled it to the ground, just as they had assailed and destroyed the type which crowned the brow of Mount Moriah.

"The house was *rebuilted*, and from the secrecy of dust and ashes all the dead shall arise to meet the mighty Master when he approaches from the East. We shall all behold the hallowed wounds of His fellowship, and the radiant circle of the crown of thorns, from whose perfect centre all perfect forms do emanate, and wisdom, strength, and beauty are drawn. The   rests on twelve foundations, builded four square. The Order is linked to the truth of heaven, its unity ascends into the vision of beauty, and its altars resemble one which stands upon Mount Zion, 'where the Lord commanded the blessing, even life forevermore.'

"Forasmuch as our excellent Grand Master, King Solomon, erected a monument to the memory of the builder of his temple; and devout and holy men, as well under the law as under the gospel, moved by the solemn inspiration of the great doctrine of the resurrection of the body, and acting agreeably to reason and a sense of natural decency, have marked the graves of their dead with a reference to the glorious majesty of God, in returning them to the dust in order that they might be reconstructed anew as in the beginning, and to this end fills the hearts of men with feelings of humility and devotion; it is a pious and Masonic duty, not only to inter the remains of departed ones, but as often as may be proper and expedient, to set apart, in a solemn manner, some stone or pillar to the memory of some worthy Master; and the purpose being a godly one, we should faithfully and devoutly beg the blessing of Deity on this our undertaking.

"Rev. W. M. Reed, Grand Chaplain, offered the following prayer:

"Eternal God! the God of our fathers! mighty in power, in wisdom, in strength and in beauty; incomprehensible in majesty and in mercy, whom even the third heavens doth not contain, much less the walls of temples or graves; and who yet hath graciously pleased to promise thy especial presence whenever two or three faithful servants assemble in thy holy name to offer up praises and supplications unto thee, vouchsafe to be present with us, standing as we are, in the midst of the dead, even in the midst of life, to dedicate this spot and offer this memorial, not merely in honor of a beloved brother, but as a faint indication of the honor and glory and mercy of that wonderful plan whence comes the resurrection—accept, O Lord, our humble devotions, and continue to defend our Craft with the arms of thine Omnipotent protection. Amen.

"The brethren then circumambulated the ground three times, after which the D. G. M. handed to the G. M. a golden vessel of corn and to the Senior and Junior Grand Wardens, silver vessels containing wine and oil. The Grand Master sprinkled the elements of dedication upon the monument. Pouring out the corn, he said:

"It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power.

"*Response.* But the glory of the celestial is one, and the glory of the terrestrial is another.

"G. M. *Master.* In the beginning was the Word, the Word was with God, and the Word was God.

"*Response.* Our most ancient Masters knew the Word! They had gifted hands and inspired hearts.

"G. M. *Master.* Promotion cometh not from the East, nor from the West, nor yet from the South.

"*Response.* Whoso dwelleth under the defence of the Most High shall abide under the shadow of the Almighty.

"G. M. *Master.* Fly from evil and do the thing that is good, and dwell forevermore.

"*Response.* The meek-spirited shall possess the earth, and shall be refreshed in the multitude of peace.

"G. M. *Master.* Noon is a beautiful time! even the hour of death! Keep innocency, and take heed unto the thing that is right.

"*Response.* Our bodies shall be found and raised at the last day. Glory

to God in the highest, on earth peace, good will toward men! As it was in the beginning, is now, and ever shall be, world without end. Amen:

"*G. Master*, (pouring wine.) It maketh glad the hearts of men, and remindeth us of goodly things.

"*Response*. Upon the Temple Hill there was great mourning and lamentation.

"*G. Master*, (pouring oil,) This is an emblem of joy. We shall all meet again.

"*Response*. Behold, I show you a mystery: we shall not all sleep, but shall be changed. Death is swallowed up in victory. So saith the Lord.

"*G. Master*. In the name of the whole Fraternity, I now publicly and solemnly dedicate this tomb to the memory of our departed brother, Wilkins Tannehill, P. G. M. of the State of Tennessee. His God is our God, and will be our guide in death.

"When these solemn and impressive ceremonies had been concluded, James Penn, P. G. M. of Alabama, delivered the following address:

"I need, my brethren, add but a few words on this solemn and interesting occasion. There is no reason for vain and empty eulogy; but there is something grateful in cherishing the memory of the worthy departed. It has its gentle and improving influences on our minds and hearts, and keeps our feelings and friendships and recollections of our venerated dead so fresh within us, as in some way to make us at times believe that they have really not gone before us to that house appointed for all living.

"My brethren, standing here in the midst of the habitations of the dead, well may our thoughts be fixed on the Tombs of the Temple Hill, which was enriched with the blood of the holiest and most distinguished of our Craft; that Hill which is an intrinsic part of Calvary, and which casts its shadows upon the sacred spot where a mighty Master suffered and died.

"Death commenced his murderous work at high twelve, and inflicted on him blow after blow, until his spirit took its flight to his God, and his body was left in the hands of the ruffians. Death heeded not the uplifted hands, knew no sign of that distress which gathered to itself the sons of all mankind; but death was, indeed, conquered, and his cold and fearful banner fell, when his victim resumed his life and came forth from the tomb like some moral giant clad in the habiliments of the dead.

"The great and fundamental doctrine of Freemasonry is the doctrine of the resurrection of the dead; it is the corner-stone of our faith and our hopes: the sure foundation of our moral edifice; and it is according to this doctrine that they bury their dead with solemn ceremonies, and pay suitable respect to their memories.

"Why do we then linger here? Why encircle this grave?

We loved our venerable brother for his virtues and his worth."

"A man of letters, plain and unostentatious in his manners, mild and amiable in his disposition, discreet and fascinating in thought and conversation. He loved to walk in the paths of literature and science. He was a most devoted and enlightened Mason. With him it may emphatically be said that he taught his brethren by precept and by example, recording their virtues in brass and their imperfections in water.

"I shall say no more save to remind you of the last time our departed brother bade farewell to the brethren of the Grand  , and gave to each one the mystic but trembling grip of the Fraternity.

"He was then blind and on the verge of the grave, and as he gave us the last sad farewell, you all remember that every heart throbbed with emotion, and a tear fell from every eye.

"Let us cherish his memory and emulate his virtues, and then we shall be what we ought to be, Masons in deed and in truth.





"The Public Grand Honors were then given, and the benediction closed the ceremonies."






At the installation of officers, after installing Grand Secretary Chas. A. Tuttle, who is also a Past Grand Master, P. G. Master W. L. Martin presented to Bro. Fuller, on behalf of the Grand


□, a beautiful P.: G.: Master's Jewel. This called out Brother Fuller, who indulged in reminiscences of early times in Tennessee Masonry. A case having arisen in regard to the manner in which an indefinitely expelled Mason should be tried, the Committee on Jurisprudence made a majority and minority report; the latter was adopted by the Grand □. It provides for citing the transgressor in the usual manner, and says: "And to enable said suspended Mason to appear and defend himself, the institution of said new trial shall operate as a suspension or removal of the disabilities under which he labors, so far as to authorize the □ to permit him to appear before the □ at the trial and make his defence." P.: G.: M.: Bro. Thos. McCulloch, was received and accredited as Representative of the Grand □ of Minnesota, near that Grand □. The consideration of a N. A. Masonic Congress was postponed.

Bro. Fuller presented the report on Foreign Correspondence, 96 pages of good selections and comments. These reports take a high rank. He styles "the right to visit," a misnomer, saying that "it is simply a *privilege* that may be withdrawn at the will and pleasure of a particular □. He favors the doctrine of appeal from the Grand Master's decision, and calling a Grand □ a "modern institution," ("as compared with Masonry itself,") "and growing out of the exigencies peculiar to the age in which they were created," he says, "there is manifest propriety in asserting that the decisions of their presiding officers may be appealed from to the body over which they preside when in session." Is a Grand Master a "modern institution?" Is he *merely* the presiding officer of the Grand □? If so, these arguments have weight; but our impressions are that his office, his prerogatives and his power go a long way back of Grand □. These bodies elect him at the present day, to be sure, but they do it as the representatives of a power in full life and exercise before the "exigencies" our brother speaks of had any such offspring. Bro. Fuller also opposes the doctrine that the Grand □ has the power to restore a brother to membership in a particular □, as well as the rights and privileges of Masonry. Would it not be proper, also, to oppose the right of Grand □ to restore Masons, once expelled, to anything? We cannot see the consistency in allowing a rehearing and a *reversal* unless it puts the appellant back into full possession of his rights. A □ cannot get rid of a member without trying him and passing sentence agreeably to the verdict. If the Grand □, reviewing the case, sets aside the verdict, what *should* be the effect of that action? Our remarks last year in regard to a provision in Virginia, apply in this case.

## TEXAS.


Twenty-fourth Annual Communication. Grand Master Taylor rejoices in the many cheering evidences of the continued prosperity of the Craft in that jurisdiction. He says, "the past year has been one of unusual prosperity to the people of this State;" notices the death of P. D. G. M. John E. Cravens, and pays a tribute to his memory; announces the granting of eleven Dispensations for new ; calls attention to a number of local matters, and closes by commending the Grand  to the Great Watchman of Israel. The D. G. Master announces that "the lecturing system in our jurisdiction has had a happy effect in creating a uniformity in the work and lectures." But one of the Grand Lecturers in his report says: "Another year's experience and observation has only tended to confirm the opinion expressed in my last report, that discipline on the part of the Grand  is necessary to establish any system of work and lectures." The Grand  passed the following resolution relative to the Masonic Congress:



"Resolved, That whilst the Grand  of Texas may entertain a high respect for the many illustrious names who appear to be laboring for a 'Universal Masonic Congress,' 'a North American Congress,' or any other organization of a Masonic character, they believe that Masonry taught and practiced in the Subordinate  and under Grand  regulations, can do all the good demanded in the cause, and require no higher, greater or other outside influence, to sustain or instruct them in their duty; and this Grand  declines any contact or affiliation with such bodies, but desires to maintain her independence and fraternal intercourse with all Masonic Grand .

The Committee on Grand Officers' Reports, in approving the work of the Grand Master, call especial attention "to the fact that he has never been an office seeker in Masonry. When, as in this case," say the committee, "the Grand Mastership seeks for the worthiest, the worthiest will always be found; but when, as is often the case, our Grand  officers are made the prizes, not of merit, but of electioneering ability, we are in danger of having a blot upon our honor." These remarks are equally applicable to all Masonic offices.

The report of the Committee on Foreign Correspondence is by P. G. M. Andrew Neill, an able brother, who says for himself: "Our own views, it is true, have been matured from many years' study, practice and observation of the organization and principles of Freemasonry. We have been a participant of the joys and sorrows of a Mason's life—in the ups and downs of the world—and in the conflict of passion, still the innate principle prevails." We rejoice under such circumstances, that Bro. Neill's "innate principle" is the good one it manifests itself to be in his writings. A number



of things are thus "made way with" by our brother: "We can't stand any of these Congressional  of Masonry, neither Universal, North American, nor the Grand Camp Meetings proposed by the Grand Master of Kansas, to come off in 1870, unless they could be held in the prairies of Texas, or at the head waters of the Gila River, half way to California—then there would be some excitement in the meeting; but as for Masonry, there is not an iota of it in any of these gatherings, never was any, and it is not expected there ever will be." Bro. Neill finds in looking over other Proceedings, several comments upon the amount of business performed by the Texas Committee on Appeals and Grievances; and he tells Bro. Storer that a large number of the disciplined members "had been made members in Connecticut and some other States, and had come to Texas." "And we tried them for their derelictions," he adds, "and expelled them; and we intend to treat all others in like manner offending in the same way, come from whence they may." To the District of Columbia Committee he says: "We glory in Texas that we discipline refractory members—many of them made elsewhere and come here where we turn them out, and have in consequence many appeals." Bro. Neill has the best of the argument most decidedly. We would be glad to quote largely from this report, but can only give the answer to our inquiry made last year in relation to their Grand Secretary. Says Bro. Neill in response, after quoting our remarks:

"Now what does the man mean by alluding to Texas as a 'far-off' jurisdiction? It is Minnesota that is 'far-off,' and never takes or reads the papers. All that Bro. Ruthven knew of Minnesota was that there was such a place, but he always forwarded his documents there via California, Oregon and Utah, as being the highest road until he met Bros. Pierson and Prescott last fall, and they told him of the new road. We also knew here that the Grand  of Minnesota had two first rate officers, and that they were always re elected, like himself, and never believed they would be changed—so he had used the names of Pierson and Reynolds in 1856 both together, and he naturally supposed they were both continued in office; but we were told better last September, and hereafter all will be right with them. But as for the Grand Secretary of the Grand  of the District of Columbia, there exists a very different reason. Our Grand Secretary does not speak the English language very well, not being schooled whilst young, like Bro. Prescott; and then he can't speak plain anyhow, so that he never could pronounce the name of the Grand Secretary of the District of Columbia. It is bad enough to spell it, but we can't pronounce it, so we let it alone and use the name of Bro. Whiting, who is Grand Master and was Grand Secretary, and they understand the matter between them and never complain."

Of our Grand Secretary, Bro. Neill says: "Bro. Prescott, Grand Secretary, reports on Foreign Correspondence, and dashes ahead on every subject like the oldest and ablest. We love to see a man have an opinion and speak it out—there is no harm in being wrong when it is your candid judgment which you follow." Now, in the



first place, there is a deal of "harm in being wrong," without reference to judgment. And in the second place, if our brother had worded his sentence a little differently, and said that Bro. Prescott was "young but very venturesome," we might have been inclined to retort that a man's youth, like his maturity, was sometimes inferred from his looks rather than his acts. In the language of the Texas Committee on Grand Officers' Reports, we "say this in great deference to the wisdom of R. W. Bro. Neill. But Hermes himself sometimes nods, and there are spots on the sun."

#### VERMONT.

Grand Master Tucker, congratulating the brethren on being, under the mercifully protecting hand of an indulgent God, permitted once more to see each "face to face," says :

"To that portion of us who are in the autumn of existence; to myself personally—completing my three score years of life at this very hour—the occasion is surrounded with a cluster of recollections far too extensive, too full, too interesting and intense, to realize descriptive justice from any language at my command. A few of us yet stand among our brethren like the ancient oaks of our own loved forests, feeling but too certainly that the roots and the trunk are gradually parting with their vigor, but still full of gratitude to the Supreme, that, unlike the aged hemlocks of our mountains, we did not begin to wither at the top."

The Grand Master reported the whole number of ☐ in that jurisdiction, at fifty-three—forty-six chartered, seven under Dispensation. He narrated having witnessed "the extraordinary spectacle of finding an *expelled Mason* filling the chair of one of the Subordinate ☐ as its regularly chosen Master!" This man had been expelled in another State, and removing to Vermont where he was originally made a Mason, he renewed his membership in his old ☐, and was serving for the second year as its Master, when the fact of his previous expulsion became known. Says Bro. Tucker :

"I ordered the Senior Warden to take possession of the charter of the ☐, and the key of the ☐ room; to direct the ☐ door to be shut against the Master, and to take the East himself and go on with the business of the ☐ as if the Master were dead. I directed him also, as soon as he should possess himself of the charter, and before the next regular Communication of the ☐, to place in the Master's hands an order from me, as Grand Master, suspending him from office, and citing him to appear before the Grand ☐ on the first day of the present Communication, to show cause why that suspension should not be made perpetual, and to abide such order as this Grand Body should make in the case."

The Grand Master found authority for his action in the Constitution of his Grand ☐, but says: "If I had *not* found it there, I should still have thought it clearly within the *prerogative* of a Grand Master to arrest the further official action of an expelled Mason, and to forbid his presence within the walls of a ☐ room until the G. . . ☐ should have an opportunity of considering and acting upon the subject."

The Webb, Gleason, and Preston lectures are noticed at length. The Grand Master says, referring to his previous history of the Gleason and Webb work :

"I now state what I supposed was well understood before by every tolerably well-informed Mason in the United States, that Webb *abridged* as well as *changed* the arrangement of the lectures of Preston. I believed that I knew *then*, and I believe I know *now*, that Webb learned and taught the Preston lectures *in full*, as well as that he prepared and taught his own abridgment of them. I have a copy in key both of Webb's abridgment and of Preston in full, which I have reasons wholly satisfactory to myself for believing, are true transcripts of both those sets of lectures, as Gleason taught them. \* \* \* \* \* The verbal ritual, so revised by Preston, was brought to this country about the year 1803—not by Webb, as we have recently seen it stated, for he never went abroad, but by two English brethren, one of whom, we think, had been a pupil of Preston, and both of whom had been members of one of the principal [ ] of Instruction in London. It was first communicated to Webb, and by him imparted to Gleason, who was at the time a student in Brown University at Providence, and being an intelligent and zealous brother, became a favorite of Webb, who was his senior both in years and in Masonry. \* \* \* \* \* In 1804, the Grand [ ] of Massachusetts adopted the Preston ritual as its standard of work, and employed Brother Gleason to communicate it to the [ ] under its jurisdiction, then including what is now the State of Maine. \* \* \* \* \* Our Grand Lecturer has compared with critical care my copy of the Gleason lectures. The Preston Lectures are very lengthy, and if written out in full, the Grand Lecturer thinks they would cover nearly one hundred pages of foolscap paper. He thinks them wholly too long for ordinary use, and that if all Masons were required to commit them, *in extenso*, it would be a task which very few would successfully accomplish; so far as my own examination has gone, I entertain the same opinion. The Grand Lecturer also entertains the opinion that Webb has preserved, in the abridgment and new arrangement of them, all that was substantially of practical value, and that the language used by him, is preferable to much that was used by Preston."

The Grand [ ] adopted a report opposed to the North American Masonic Congress.

The report of the Committee on Foreign Correspondence, was presented by Brother Lucius C. Butler, and is an admirable one, giving to his brethren a full and well selected account of the sayings and doings of the Fraternity abroad, with many a well put idea of his own interspersed. The report closes in the following words :

"Your committee express the belief 'that in all the history, lectures, ritual and work of Masonry, the truth of the Bible is taken for granted,' that it is so 'integrated into the very existence of the Order,' so interwoven with all its mysteries, as that 'without the Bible there is no Masonry;' and that as her doors are forever shut against the irreligious libertine or atheist, so also should they be closed against him who professes no faith in the revelation of God to man in the Holy Word.' Your committee are also of the opinion, that legislation is entirely unnecessary upon the subject, and is establishing a dangerous precedent in regard to all the landmarks of the Order. The only declaration of faith which Masons demand a candidate should make before initiation, is his belief and trust in God, the *one Great Architect of the Universe; the self-existent, all-wise ruler of the world*, whose revealed will to man we find in that great light of Masonry, the Holy Bible."

## WISCONSIN.

Grand Master Tracey announced to his brethren the death of their Grand Secretary, and paying a generous tribute to his memory, calls attention to the fact, that Brother Hunt "left as a legacy to the Grand ☐ an affectionate wife and infant daughter." They were commended to the care and protection of the Grand ☐. He reported the granting of eleven dispensations for new ☐, warmly endorsed their present system of Grand Lecturing, and concluded his address by repeating the cautions heretofore given to ceaseless vigilance in guarding the portals. "This day," says he, "Masonry in this jurisdiction holds a higher position than ever before."

Brother M. L. Youngs, G. . L. ., reported about one hundred and twenty working ☐ under that jurisdiction, and gave a very encouraging account of most of them.

The Committee on Masonic Jurisprudence made the following decisions, which were adopted by the Grand ☐: That it is not absolutely necessary for a Master who is re-elected to be re-installed, though such a ceremony was recommended when not too inconvenient; that "a Master Mason is not restricted as to the ☐ to which he shall apply for membership; as a general rule a brother ought to belong to the ☐ in whose jurisdiction he resides, but he is free to apply to any other ☐, if he so chooses."

The report on Foreign Correspondence was made by Bro. Jas. H. Howe: Our Proceedings seem not to have been before the committee. They were regularly mailed.

The Grand ☐ enjoyed a delightful trip down the lake to the city of Racine, as the guests of the Chamber of Commerce of Milwaukee. The Milwaukee Masonic Hall Association tendered to the Grand ☐ a room in their Hall free of rent, for a Grand Secretary's office, which offer was accepted.

## MARYLAND.

November, 1859. Nothing of general interest in the Proceedings until we come to the report on Correspondence. Bro. McJilton so strenuously objects to the use of the word "Foreign," in connection with the duties of this committee, that we shall endeavor to avoid it in noticing the work of our Maryland brethren. The report before us covers 253 pages. We can only make two extracts, as a second report, much longer, is awaiting notice. Speaking of the duties of a Committee of Inquiry upon a petition, Bro. McJilton says, in noticing the report of Bro. Scott of Iowa:

"We have been present in the ☐ when the report of the committee has been favorable, and a brother has arisen in his place, and stated that he knew the applicant to be unworthy. The committee has thanked the

brother for the information, and the ☐ has acted accordingly. Again, we have been in the ☐ when the report of the committee was favorable, and no one said a word either for or against the applicant, and when the ballot was taken it was not 'clear.' Brethren have looked upon each other with amazement. The inquiry has gone around the ☐: What is that for? The idea of error has been suggested; a second time the ballot has been taken, and a second time the declaration, 'not clear,' has been made. Then the discussion has been started, and then the charges of inconsistency, and what not, have been issued; and then the brethren have become as warm, and said as many hard things as could have been uttered had the brother arisen in his place and stated his objections to the ☐.

"It is clear that difficulties may arise when an applicant is rejected, let the objections to him be expressed in any manner whatever. And to us the square work of Masonry is more apparent in the open objection than in the secret ballot. The ☐ is composed of brethren. Their actions ought always to be performed in harmony and love. It cannot be expected that every brother will be always pleased with the actions of every other brother. There will be differences of opinion, and there will be different processes of action. The true Masonic plan upon which to act at all times, is that which will provoke, not war, but peace.

"In our estimate of this argument, we think Brother Scott has stepped beyond his own limits when he requires of a brother who has an unfavorable opinion of an applicant, and yet reports favorably to the ☐, and corrects his mis-report by his ballot. We should like to know if such a brother does not tell a falsehood. We should like to know if he does not deceive his brethren by telling them his report is favorable, when he knows a candidate to be a man of bad character. And the sons of light must operate in utter darkness upon him. Every brother in the ☐, but the chairman of the committee, perhaps, will vote *favorably*, when he who brings in his false report is the only one who casts the adverse ballot. To say the least of this business, we do not know what sort of Masonry it is. We have never discovered such logic in any of the few Masonic documents we have enjoyed the pleasure of reading."

Bro. Scott had said that "circumstances may arise that would demand that a member of a committee should suffer his name to be appended to a favorable report, and at the same time demand that he reject the applicant at the ballot box!" A strange assertion, and well answered above.

Our other quotation is upon the subject of installing by proxy—a common practice, but a very unfit one.

"An installation by proxy is one of the anomalies that in some way or other has found its way into the Masonic Institution. We conceive it to be a bad perversion of the purpose on account of which the ceremony was provided. That purpose is to impress the officer with a proper idea of the character of the position to which he has been appointed, and to receive from him his pledges upon every essential point of duty. The effort is lost upon a proxy who is not expected to have any personal interest in the proceedings. Suppose we extend the view of this anomaly a little, by asking if it would answer for a ☐ to initiate, pass, and raise a candidate by proxy? What sort of a Master Mason would such process make? The thing is so supremely ridiculous that the smile of contempt is excited by the mere propounding of the inquiry. How much better is it, then, we would ask, to admit a proxy in the installation of an officer of a ☐? And let the proxy system once become universal in Masonry, and it will not be long before the admission to the Degrees will be done in the same way. This is a very good way to open a leak through which the entire Masonic character will speedily run out of the Institution.

"But there is a question that starts up in this connection that deserves some consideration. Can a Masonic officer—Master of ☐ or Warden, for instance, be installed by proxy? Is the Master or Warden installed at all

by such process? We think not. We look upon the thing as a farce—a farce in relation to a ceremony which is too essential, too important, and too serious to be trifled with. Masonic character does not admit of such innovation: and wherever it is used it ought to be at once abandoned.”

May, 1860. M. W. Bro. Kimmel, in his opening address, says:

“It is delightful to review our present condition and progress in connection with the remembrance of the *past*, which brings before the mental vision some of the brightest lights in our Maryland Freemasonry that ever shone in the Masonic firmament.

“The days of Coates, Leatherbury, Wilmans, Kerr, Belton, Crawford, the two Winders, Little, Wirgman, and the surviving Grand Masters of Maryland, are replete with palmy memorials, which direct the Masonic mind of the present period with true and honest pride and pleasure to their successful labors, and the abundant fruits which they have produced and which are still preserved; for although among those departed, they are continually speaking to the living Craftsman in their works, which follow them, and warn us to the faithful discharge of duties in imitation of their examples.

“Freemasonry is termed a secret order. But it is, nevertheless, an order of light and not of darkness, as were some of the secret associations that preceded it in the course of the world's history. It is in this light that this secret Order of ours flourishes; but in gloom and darkness it can neither labor nor live. The call of the workmen is still for light, and this demand must continue to the *end*; the Entered Apprentice approaches the *Font* whence the true Masonic light flows, and if he be a proper kind of man, with an intelligent mind and clear conceptions of duty, and if the Degree is properly and solemnly conferred upon him, he begins immediately to long with intense and insatiable appetite for more light. Such is the novitiate's desire from the first step that he takes over the Masonic threshold. Nor is it any new light that now burns, and is seen in its glory and beauty in our great temple of Freemasonry. It is the living flame of ancient days that is burning in its beauty and purity upon our altars; like the vestal fire of the ancient Roman, it is not intended to become less, nor can it be extinguished. It cannot be obscured by time nor circumstances. It glows,—it burns in the lives and labors of the true Sons of Light, and it is thus perpetuated through ages and generations yet to come. The true increase of Masonic light is in the lives and labors of the faithful. It extends in proportion as the workmen appear in their places, and as their faithful labors are contributed.”

Hon. Alderman Delius, whom the Grand Master calls “‘the head and front’ of our Masonic Fraternity in the ancient ‘*Hanseatic city of Bremen*,’” writes a letter of congratulation to his old friend, who is elevated to the Grand East of Maryland, in which he says, after alluding to the fact that he “‘spent four years, from 1796 to 1800, in the United States:”

“I am, perhaps, the only European now living, who had the honor of paying his respects to your first President, the *immortal Washington*, at his country seat, Mount Vernon. I was accompanied by Robert Peters, of Georgetown, a relation of Mrs. Washington, and partook of a family dinner in May, 1798. I shall never forget the interesting conversation I had with the most virtuous founder of your great Republic; may the increase of population and extent in territory not weaken the power of government.”

Brother McJilton's report on Correspondence covers 311½ pages. We commenced marking passages to quote, but violently arrested our pencil after the dozenth stroke—as the brethren to whom we write, think fifty pages a “big thing.” Of G. M. Pierson the report says:



"We regard Brother Pierson as one of the best informed and most active and useful Masons of the present age, but we must differ from him in his opinion, that the Masonic Convention which assembled in Baltimore, in 1843, produced disorder, rather than uniformity in the work of Masonry. It is true, that brethren from different parts of the United States came together with different views and feelings, and that the effort was not entirely successful in producing the complete harmony in labor that was desirable; but notwithstanding the difficulties presented in the conflicting views of the brethren, there was an approximation towards the wished for uniformity. The meeting was of use in affording brethren of different jurisdictions a knowledge of each other's views, and encouraging that friendly intercourse which is always productive of good in Masonry."

\* \* \* \* \*

"Brother Pierson appears to be determined that in Masonic labors, no jurisdiction of our Union shall exceed Minnesota. He seems to be most successful in keeping the Craft at work, and the temple is certainly progressive in their united and fraternal efforts. His services have rendered his name popular, and it appears upon the records of all the legitimate bodies of Craftsmen. We take pleasure in referring to him as an active, faithful and devoted Mason of the landmarks, whose purpose is to preserve Masonry intact in its essential character, while he would have it productive in abundant fruits—the result of united activity and toil."

Our brother is very severe on what are called the "*ineffable degrees*," and thinks the application of that adjective to Masonry is "*ineffably ridiculous*," and takes occasion to say some good things, as follows :

Masonry cannot be manufactured. The material out of which it has been made has been used up long ago. It cannot be improved; neither can any portion of it be taken from its complete record. While it is not religion, it is like religion, in being perfect in itself—in all its features. Whoever attempts to add to Masonry, is an innovator, and so is the man who would detract from it. The landmarks are laid down, they are well defined and secure. Among intelligent Masons they can not be removed nor obscured. Masonry is not only perfect but perfectly beautiful in its detail of symbol and ceremony and system of moral ethics. It is profanely to touch the arrangement, either by taking out a part or attempting an edition. The true Mason will work within the landmarks as they are prescribed. He will square his material according to the lines upon the trestle-board. Those lines, as all know, have been drawn with a Master hand, and include all the labors of the Craft. They were complete when the Master left them to return no more to his labor among the workmen. No true and well informed Mason will attempt to make a new design upon the trestle-board, until all the old designs are wrought out, and that will never be. Such an event can never happen, for there is more in Masonry than will probably ever be wrought out by man. It is necessary that the exhibition of Masonry should be known and well understood by its members. The younger Craftsmen especially should be thoroughly informed in relation to the completed landmarks, that he may be guarded against the speculations of the ignorant, and the designs of the unscrupulous. Three Degrees are all that were known to the ancient Craftsmen. These Degrees can be thoroughly understood by an advance to the Royal Arch Degree. Beyond the Royal Arch Degree there is nothing that was ever known to Ancient Craft Masonry. Knighthood is an accommodated appendage, proper enough in its place, as it includes much that illustrates in a dignified manner the Masonic character; but it adds nothing to the mystic rites, and was unknown to the Ancient Craftsmen."

Upon the word "*emergency*," the following discourse is held :

"In regard to the term *emergency*, it were well if it were unknown in Masonry. There can in reality be no true case of *emergency* in Masonry. The desire for haste is always on the part of the applicant, never on the part of the Order. The Order is never to be regarded as in an *emergency*



in relation to anything within its landmarks. The prerogative, in all the supposed cases of emergency, is in the Grand Master; it does not belong to the  , and is to be exercised under dispensation. As the use of the term and the practice upon its liberty are allowed, it is well that it should be restricted to certain well known cases. The unanimous vote, if the vote be at all allowable, were still better than the decision by the two-thirds rule."

The Delaware Committee of Correspondence, made a very short report, saying that it "looked at the pile of reports of Grand Secretaries of other States, and in awe of the immense volumes, it would not be so bold as to assert that any one or all of the committee had accomplished the Herculean and useless task of reading them." And yet the committee after such mere awe-struck look, proceed to judge of the state of Masonry and the condition of our Order! Bro. McJilton thus takes them to task:

"We would ask our beloved brethren of that committee, if they could have been themselves, or at least, if they could have been awake when they dreamed of judging of the condition of Masonry throughout the world or on the American Continent, by looking at a pile of Masonic documents, even such a pile as appeared before them in their cogitations upon their correspondence. We do not wish to insinuate that our brother, the chairman of the committee, is a lazy man, or a lazy Mason, but he must have been in a lazy mood when the 'reports of the *Grand Secretaries* of other States' obliged him 'to stand in awe before the immense volumes' that contained them. And seeing that some of the pamphlets containing those reports were thick, and that others were thin, he might, when more than half asleep, have supposed that the thick represented a gratifying condition of prosperity, while the thin gave evidence of a lack of labor, and consequent adversity. In a dozy mood, this supposition might have been indulged without excitement or emotion of any kind, and without the trouble of thinking that one jurisdiction might be larger than another—that New York might be a large jurisdiction, and Delaware a small one, and that the pamphlet containing the Proceedings of New York might be thick, while that containing the record of Delaware might be thin. An idea strikes us in reading the report of our brethren, which, if we could entertain and carry out, would save us a large amount of labor, and if all our brethren of the various Masonic jurisdictions serve our reports as they have, we had as well consider the propriety of adopting the course it suggests; it is that of making a pile of the pamphlets of our correspondence, and preparing our reports by looking at them. The thick and the thin, and the light and the dark, and the bronze and the blue, may suggest material for remark, and we can at least produce an exhibition of labor equal to that of the Delaware correspondence without touching the pile. The look will be sufficient, and the outside, or the list of the Grand Secretary, will afford ample information in regard to the jurisdiction represented."

Upon the Representative question, Bro. McJilton in noticing this jurisdiction, makes the following explanation and compliment:

"Among the names of the representatives referred to in the address of Grand Master Pierson, is that of the writer of this report. He received his commission a short time after the adjournment of the Grand   in May, 1859. The document was immediately presented to the Grand Master, and the question of recognition brought before the Grand   in November last. Some of the older members of our Grand  , for various reasons, objected to the admission of the system into Maryland. After a sharp debate, the resolution admitting the appointee as representative, was passed, but as the matter seemed not to be understood by the members of the Grand   generally, and offensive to some of them, the newly admitted representative moved a reconsideration of the resolution,

and proposed the reference of the subject to a committee to report to the next Communication of the Grand ☐. The Grand Master wisely selected as members of the committee brethren from both sides of the question. The case will doubtless be decided at the next Communication of our Grand ☐, when it will be determined whether or not we shall occupy the position of representative for our much respected sister, Minnesota. We consider it an honor to be the representative of a jurisdiction so thoroughly Masonic in its character, and so greatly respected by all the members of the Masonic confederacy."

We would be glad to quote much more from this report, but can only give the following comments upon our Grand ☐ action upon the subject of non-affiliation, assuring our Maryland brother that in no ☐ in Minnesota was a worthy brother ever dealt with because his poverty prevented him from contributing or paying dues :

"In connection with non-affiliation, there is a subject of interest and importance to the Masonic Institution, in relation to which some action seems to be necessary. It is the suspension or dropping of the name of a brother from the list of membership in the ☐ who is unable to pay his dues. The brother who is able to pay his dues and will not, is unworthy of membership in a ☐, and if dropped, the act that enforces non-affiliation, is his own. He deals unjustly, of course unmasonically with his ☐, and with his brethren. His unworthiness is apparent in the issue. But the case is different with the brother whose poverty is the cause of his deficiency. And that cause of deficiency is an affliction. It is sorely oppressive upon the faithful Mason, who is devoted to the Fraternity, and fond of intercourse with his brethren. The name of such a brother ought never to be stricken from the ☐ roll. If it be ascertained, as it always should be, that his apparent delinquency is occasioned by poverty alone, the privileges of the ☐ and of Masonry should be allowed him by his brethren. Let his dues be charged against him, or not, as the ☐ may determine ; but if his dues be charged, let the rule be to remit them, or to balance the ☐ accounts by a credit equal to the amount charged. We are so much opposed to non-affiliation, that we do not like the idea of being driven into it even by the oppressive lash of poverty. It is punishment enough to be poor. Misfortune is natural—almost inevitable to the condition, and follows closely upon it. Let not that misfortune be increased and aggravated by ☐ enactments, forcing brethren from the society of the friends they love, and from the privileges of the association which they fondly cherish. The touching words of a distinguished brother on this behalf, give evidence of the true Masonic interest and feeling, and indicate the tenderness with which the poor brother should be treated :

"Though I to foreign lands must hie  
To tread misfortune's slibbery ba' ;  
Wi' melting heart and brimful eye,  
I'll mind you still, though far awa'."

"Where is the ☐, or where is the member of a ☐, that could consent to drop from the record of membership the name of such a brother? What true-hearted Mason could for a moment entertain the thought of pursuing that brother in his path of misfortune, and of lacerating his already bleeding heart with the stripes of deeper punishment? We should think the mere suggestion would be sufficient, and that no organized body of Masons could knowingly and willingly so act. We earnestly hope that this subject will soon become of sufficient interest among the Craftsmen to induce proper action in its behalf. The past is sufficiently moistened with the tears of misfortune, drawn forth under the oppressive lash of forced non-affiliations, on account of non-payment of dues. Let it suffice : and let the better and more charitable feature be introduced, of retaining the names of the worthy upon the record, and the services of the brethren in the ☐.

## NEW YORK.

Grand Master Lewis says, "It was a happy thought that prompted our fathers, far away in the by-gone years, to fix the recurrence of our Annual Communication at this gladsome season." It was suggestive of that perennial glow which should animate all hearts when we meet—of that ever enduring bloom which crowns and beautifies every faithful discharge of duty toward our brethren of mankind." It is a happy trait of humanity which extracts good out of imagined fitness, and finds consolation in fanciful concurrences. Very likely, did our own Grand Master indulge in the "smiles and roses" of oratory, something might be said about the 'peculiar appositeness of our *October* assembling—how that out of the chilliness and gloominess, and decay of the outward seeming, there was resurrected the glowing new life of perennial friendship—itself ever green and fresh, and ever bursting through the cerements which an uncongenial world is ever wrapping around it.

The following condensed history of the Fraternity—for our Most Worshipful Brother objects to the use of the word "Order,"—is very suggestive:

"Measuring the history of the Masonic Fraternity during the present century by *decades* of ten years each, the facts presented are most striking, and are herewith presented in tabular form, with such notes as may illustrate the several periods of which they relate:

Years.	No. of ☐.	Estimated Membership.	Population of State.	Ratio.
1800.	91	5,000	588,603	1 to 117 inhabitants.
1810.	172	8,600	961,888	1 to 111 "
1820.	295	15,000	1,372,812	1 to 91 "
1825.	480	20,000	1,614,498	1 to 80 "
1830.	82	3,000	1,913,131	1 to 637 "
1840.	79	5,000	2,428,921	1 to 485 "
1850.	172	12,000	3,097,394	1 to 257 "
1860.	432	25,000	Est. 4,000,000	1 to 160 "

"The first decade was the era of Livingston, Morton, Hoffman, Astor, Jay, and Van Wyck; the second that in which Clinton, Tompkins, Ames, Hicks, and others, were prominent actors.

"In the third decade, Wadsworth, Enos, Van Rensselaer, Myers, Walworth, and a splendid galaxy of genius and worth were foremost in action, and in them all a light of steady lustre; then, as he is in his sixth decade, was Salem Town—a revered and honored name. In 1820 the ☐ were 295, numbered to 308; in 1830, but numbered to 508, and these dwindled to 62 ☐ in two years, for this and the three preceding years had witnessed the tornado of fury which swept over the State, leaving a reliable membership of scarce 3,000.

"At the commencement of the fourth decade, 1840, the Institution began to exhibit symptoms of resuscitation, and brethren awakened from the blight and persecution of the thirteen preceding years as from a terrible dream. In 1838 the ☐ were renumbered, and of the 79 in 1840, 22 were in New York, and 27 others were limited to 14 counties. The in-

1856, fourteen in 1857, and twenty in 1858. In 1856, \$31,000 was raised to endow the College: \$1,000 worth of instruction was donated during that year," and in 1858, "over \$1,500 were charitably bestowed upon worthy young ladies who otherwise could not have enjoyed the inestimable privilege of having their minds stored with useful knowledge."

The report of the Board of Visitors shows that this College is really worth "bragging about." A few of its excellencies are noticed, and we quote the following upon the law regulating dress:—

"There is no encouragement given to costly and fashionable attire. The daughters of the rich and of the poor appear alike, in simple, neat and plain apparel. They all meet upon the 'level'—there is no temptation here to *extravagance*, the common and ruinous bane of many female seminaries. The man in moderate circumstances may here have his daughter educated without fear of exorbitant bills for useless finery: neither may he apprehend that she will receive less consideration, because she appears in plain and cheap attire. We feel that this is a commendable feature, and rejoice in giving publicity to the fact, that here is an institution where the means of acquiring a most thorough education, both intellectual and moral, may be enjoyed without temptation to *extravagance* in dress, or to the influence of fashionable follies."

We are much pleased to find *one* institution of learning under the patronage of Masons, which is flourishing. But in the present condition of the Fraternity, at least it seems to us charities can be more usefully and properly disposed than in building up new institutions by the Order. Educate, educate, but do it in schools already established.

#### MICHIGAN.

The Grand Master makes the most gratifying announcement that "To-day Masonry in Michigan occupies the highest position it has ever known—whether we consider its moral or material grandeur." "It has been my lot within the past year," he continues, "in my official capacity, to know of what the Craft has been thinking, and how the thought has fixed itself in results. So far as I have been able to ascertain, the accessions to the Order have, in the vast majority of cases, been of the very best material which our State could afford. \* \* \* To-day the Grand ☐ of Michigan can point with all the pride of a Roman mother to her affiliates of the year past, and say: 'These are our jewels.'"

The Grand Master gives his answer to a great variety of questions proposed to him during the year. The address extends over 39 pages, and contains many things of interest.